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Universal Uncooked Food

(For Human Health, Economy, Contentment
and Racial Efficiency.)

*A message of self-discipline and a novel departure in
healing without medicines, injections, operations
or other methods.*



B Y

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1939



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B. S. GOPALA ROW, N. D. D. D. T.,
Nature Cure Advocate, Rajahmundry.

DEDICATION.

This book is dedicated to the Goddess of Knowledge "Gayatri" for shedding on men her bright beams of knowledge that will help them to choose the right path of living and to reach the final goal of emancipation.

INTRODUCTION.

B Y

DAVID C. MUTHU, M.D., M.R.C.S., L.R.C.P.

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*Author of "Pulmonary Tuberculosis: Its
Etiology and Treatment."*

"The Antiquity of Hindu Medicine" Etc.

Nature Cure establishments in India and all the world over are slowly but steadily advancing new ideas and shedding new light in the cure and prevention of disease. They are all, little by little, opening up Nature's secrets in the healing of physical and mental ailments, and are also unravelling the spiritual forces lying latent in man. Mr. B. S. Gopalrao of Rajahmundry who is one of the pioneers of this movement in India is doing good work on these lines of Nature cure, and deserves all the help and encouragement for his unselfish service for the benefit of sick humanity. In his book on Uncooked Food, he has marshalled all

the natural remedies, such as balanced diet, hydrotherapy, chromotherapy, exercise, massage, sanitation, open air life, etc., which make for health, efficiency and harmony in the life of mankind. I have much pleasure in commending his work and that of his co-workers to the sympathy and consideration of the public.

C. MUTHU,
Canberra House, Pantheon Road,
Egmore, Madras,
13—7—1935.

PREFACE

Since the publication of 'Apakwa Sakahara Dwaita Sidhantam' in Telugu, otherwise known as 'Universal Raw Balanced Vegetarian Food' for human health, economy, contentment and racial efficiency, many of my friends and strangers who are interested in this new theory of uncooked food have urged on me the necessity of translating the book into English.

Instead of translating the book literally, I have thought it best to write an original treatise in English with a view to explain my new theory. My readers are requested to peruse this book patiently, to consider the arguments in these pages with impartiality and judge for themselves the truth of my assertions.

The object of writing this small book is two fold: firstly, to help people to dispel poverty, misery, and suffering among humanity; and secondly, to disclose a single practical method for self-discipline, internal purification, and

realisation of bliss that would eventually lead to final emancipation.

I am exceedingly fortunate in having obtained a foreword to this book from Dr. C. Muthu, M.D., M.R.C.S., L.R.C.P. His foreword is a veritable blessing.

My warmest thanks are due to M. R. Ry M. Subrahmanyam garu, B.A.L.T., a retired District Educational officer, Rajahmundry for the trouble that he has taken in thoroughly revising my manuscript and looking into the press proofs for publication. But for his kind help this treatise would not have seen the light of day.

I am also under obligation to the various ladies and gentlemen who had given a trial to my method of healing and forwarded to me letters describing their experiences which find a place in one of the appendices.

B. S. GOPALA ROW,
Author.

A Few anecdotes from the life of the author.

I venture to append a few anecdotes from my life in the hope that my readers will understand how the system of Natural Healing with the live food is the outcome of my long practical personal research and experience of nearly two decades.

As already stated it is personal and individual suffering and necessity that lead men to the shooting lap of nature's healing processes after many failures and pitfalls in all the other systems of relief. I may add that I am no exception to the rule. My paternal grandfather, B. Gopaⁱyya Garu, who was a special Inam Assistant to the Inam Commissioner in Mysore, died when he was only 40 years of age and my father, Venkatachalam Garu, B. A., died at a very premature age of 30 years when I was a boy 8 years old.

I was brought up by my maternal uncle Maidavolu Subbarao Pantulu Garu, B.A., who retired as a Deputy Collector while he was in Vizagapatam. Though my father died early,

he was of an active temperament. His health however failed owing to his recklessness and irregular habits. My mother was a prey to nervous debility. After each confinement she used to suffer for months from a nervous break-down. When she gave birth to my brother who died on the 21st day of his birth, she lost control over her legs. I inherited my mother's nervous weakness and suffered from severe pain in one of the eye-balls during my school days. This pain attended by severe partial headache hindered my progress in studies. During winter I used to suffer from diarrhoea, constipation or dysentery. I had a severe type of typhoid fever in the year 1891. A few days after my recovery my sister died in Masulipatam of a hemorrhage of the bowels at the age of 7. In the year 1902 while I was a student of the F. A. Class in the Rajahmundry College I had a severe type of diarrhoea as a consequence of which I gradually lost control over my legs. My maternal uncle who was then the Tahsildar of Guntur took me to Guntur to get me treated by Dr. Thammonsing, M.D. The doctor treated me most kindly and gave me a few medicines to

improve my digestion and left the rest for nature to cure.

During my suffering I used to contemplate as to how I could be free from my ailments without going to Hospitals or doctors and improved my knowledge of physiology from a perusal of the standard books on that subject.

My suffering led me to Louis Kuhne's Hydropathic system in the year 1911. During the middle of that year I was advised by my uncle to go to Madras for getting my fistula operated. At Madras I came into contact with Mr. G. V. Krishnarao under whose guidance I gave the bath system a trial. There was no change during the 1st 16 days except that I had two clear motions every day. On the 17th day I had pains in my ankle and knee joints and could not walk with ease. The pains increased. I was in perplexity not knowing what to do as Mr. Krishnarao was then away from the town. Fortunately I met the late Mr. Chirumamilla Bhanu Prasad Naidu Garu of Guntur who advised me to apply steam to the aching joints. With the application of steam my pains gradually subsided and on the 23rd day

the fistula gradually began to increase and grew to the size of a potato. On the 25th day it burst discharging thin watery fluid profusely. On the 29th day the opening closed and healed of itself. Since that time I had no trouble whatever. This experience increased my faith in the bath system and I expressed my resolve to my friend and benefactor Mr. G. V. Krishna Rao to promulgate this system for the benefit of the suffering humanity.

After my return to Guntur in the year 1913 I consulted the late Mr. Bhanu Prasada Naidu in regard to the opening of a water-cure hospital. He promised to finance my undertaking if I worked freely. I agreed. He immediately went to Madras and purchased half a dozen galvanised tubs and brought them to Guntur. A servant of Koretapadu was employed on Rs. 8/- a month to draw water from the well. A formal meeting was convened and the first water-cure Hospital was opened in Arundalpet, Guntur in the year 1913 under my direct control and supervision. I worked in the institution during my spare hours i.e. from 6 A.M. to 9-30 A.M. and from

6 P.M. to 8 P.M. as I had to go to office from 11 A.M. to 5 P.M. The relief given in the hospital for various incurable diseases was experienced by several in Guntur and the surrounding villages. Many recorded their appreciation of the Guntur institution and provided the institution with monthly subscriptions and donations. The merchants of Tenali regularly used to send Rs. 25 every month. The institution was in a very flourishing condition till I left Guntur on leave in the year 1915. After my departure there was no proper supervision and gradually people did not attend the hospital which was finally closed after the death of Bhanuprasada Naidu Garu, the founder.

In 1917 I opened a small institution in Rajahmundry and called it the Hydrochromopathic and Nature-cure Academy, Rajahmundry. Many people have been benefited by the institution also as will be inferred from some of the extracts appended. Though I have been working the institution for some years, I have as yet received no public support in my native city, Rajahmundry as at Guntur. Though M. R. Ry. Nyapati Subbarao Pantulu Garu,

gave a site of 1215 Sq. yards in the year 1923, a building for the institution has yet to be raised. I am now requesting the Secretaries of the Gorakshana Asramam, Rajahmundry to allow my patients who come from distant parts to reside in the rooms in their Asramam. The majority of the members rejected the request. Hence till a suitable place is secured I am entertaining a few patients in my garden or other convenient places.

After my return to Rajahmundry from Madras, I received practical instructions in Kuhne's baths and Chromopathy from M.R.Ry. Duvvuri Veerabhadrayya Garu. He lent me several books on Chromopathy by E. D. Bubit which I read with avidity. Many complicated cases given up by the best medical men were cured by my simple remedies in my institution. Whenever I met Mr. Veerabhadrayya Pantulu I am all reverence and gratitude to him. Mr. Veerabhadrayya Pantulu propagated the bath system for 25 years among the poor by providing them with food and facilities for baths.

Gradually I gained experience by systematically following the system for 18 years. Even with my punctuality and regularity in baths my health used to fail whenever there was change of season. Then I began to contemplate as to why there should be illness among men while all animals are hale and healthy. Louis Kuhne has said that for being healthy every man should be taking his hip bath for at least 5 minutes a day. If this were the intention of nature, it should have provided a skin bag to the hip portion of human beings as monkeys have bags under their necks. After further study and contemplation I pitched upon the living food theory as a universal panacea for all ills. My system involves very little cost and may be tried by every patient. I respectfully request all those who are subject to disease to give my system an unbiassed trial and communicate with me on the defects in my system. It is my hope that my system will enable all men to be as hale and healthy as the animals in nature and to enjoy life and gradually to attain spiritual bliss.

May the Almighty of all mercy help the propagation of my theory and relieve the suffering of all those that are afflicted with disease!



Introduction.

It is natural for every research worker to improve on existing conditions and bring new facts to light. This small treatise is mainly based on the "Oneness of diseases"—a theory first propounded by Louis Kuhne of Leibzig, Germany, in his valuable contribution—"New Science of Healing". In that book he states that disease is due to the presence of "foreign matter" in the body and that the removal of such foreign matter is the only means to effect a cure. For achieving this purpose he improvised four kinds of baths, namely, Hip-bath, Sitz-bath, Steam-bath, and Sun-bath. He further states in his book that this "Foreign matter" has its origin in the fermentation of the undigested matter deposited in the alimentary canal and the lower intestines. Louis Kuhne deplores the non-existence of a perfectly healthy man in the human race. In nature all living creatures, except human beings, enjoy the full privileges bestowed by nature. They take their birth easily, grow vigorously, and

die peacefully. But the life of man has been quite the contrary in spite of his boasted superiority over the lower animals.

To improve human health and happiness is the purpose of this humble work. After faithfully following Louis Kuhne's Hydropathic System and the later developments introduced by the great Naturopathic experts of the world we are convinced that his system is capable of further improvement. We have fully discussed the subject in our Telugu book "Apakwa Sakaharadwaita Sidhantam".

Our present endeavour is to start from the very beginning while the great original benefactor, Louis Kuhne, to whom we bow with great reverence and gratitude, began with the second step. The "New Science of Healing" explains how the removal of fermented foreign matter is a cure for all the ills of the human body, while these pages reveal a novel method of preventing such fermentation.

After 18 years of extensive nature-cure practice and close observation and research, we

have come to the conclusion that, if fermentation in the human body is prevented, man's health will be on a par with that enjoyed by the rest of the living creation.

This venture to present a new system of healing based on a Universal Balanced Raw Vegetable Diet by an humble Andhra Nature-cure practitioner will, it is hoped, receive due encouragement at the hands of the public interested in the system.

B. S. GOPALARAO,
Nature Cure Advocate.

'Universal Uncooked Food'

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CHAPTER I

Fermentation.

The food that enters the alimentary canal reaches the small intestines and the large bowel i.e., the ascending, transverse, and descending colon Sigmoid flexure and colon. We all learn from Physiology that the food we take undergoes many changes through the action on it of the secretions from various glands imbedded in the mucus membrane at various places from the mouth to the colon. When the body does not perform its natural functions owing to one or other of numerous causes, there will be excessive or meagre secretions and at times a dearth of such fluid; and digestion is consequently rendered imperfect. The undigested food-mass is deposited in the latter portions of the bowels and putrefies in a short time, giving rise to fermentation for reasons which will be explained later on. This fermented matter is foreign to the system and is referred to as foreign matter by Lewis Kuhne.

Foreign matter enters the body as solids generally mixed up in food, as liquids in

the form of dissolved impurities in water or other beverages, and as gases in the form of foul air breathed in through the nose. A healthy body is endowed with the capacity to reject and throw out all the internal impurities. This the body can do only when it is not hindered by improper and unnatural methods of living.

Before entering into the discussion of the prevention of fermentation, let us deal with the primary causes of fermentation apart from human digestion. Fermentation is the result of the decomposition of any matter, organic or inorganic, when it loses its internal vitality, viz., life. This we can see when we put toddy in a pot. The toddy gradually decomposes and begins to ferment and occupies more space. During the process the fermented substance rises to the top of the pot and sometimes overflows from the sides of the vessel. Similarly, fallen leaves, plucked vegetables, and dead bodies of animals decompose and ferment if they are merely left in a place for a sufficient length of time.

As long as there is life in any organism, it will have animation, As soon as the organism

is severed from its life-supplying connection, it gradually loses its vitality and decays and is finally decomposed.

Let us now examine how the stage of fermentation is reached by gradation. Take for instance, the case of a flower or a fruit. The former shows visible changes more rapidly than the latter on account of its tender existence. Immediately after severance from the stem of the tree it loses its brightness and fragrance and finally fades and is decomposed. If the same is put in strong sunlight, the process quickens and the final stage is reached in a proportionately short time. If it is thrown into fire, the decay is immediate which is quite visible to the naked eye.

Now we have to consider other changes such as chemical alterations that undergo during the process of combustion. Elementary Chemistry teaches us that, when two congenial elements are brought together and heat is applied to them, a new compound different from the original elements is formed. The properties of the new compound are quite different from the properties of the combining elements.

In the process of cooking we observe that even fresh vegetables and live animals immediately lose their vitality. This is evidence to prove that fire in an active state destroys life.

The process of cooking various articles in combination gives rise to countless compounds with the production of a large quantity of heat. Nobody knows except by surmise that these new compounds are proper and suitable for human consumption and are conducive to the building and growth of the human tissue structures.

We see in the outer world that all dead matter decomposes under heat. One may safely assume even without special knowledge that similar changes do occur in the human body with the animal heat that is always available.

We know that dead solid substances such as metal pieces are thrown out by the digestive apparatus at the expense of the internal nerve energy. When the decomposed fluid and semi-solid matter and the compounds formed by the various vegetable and food substances produced through heat enter the human digestive canal, it is not possible to estimate the

exact amount of nerve energy that is required to propel and expel these substances as well as the toxins formed from the system.

This investigation reveals to us the reason for the decay and fall in average human life from a hundred to the present average of twenty-two years and it is no other than the eating of articles cooked on fire. With the process of digestion and evacuation of dead matter the whole secret of disease and nervous expenditure is intertwined.

The daily amount of nervous expenditure in the extraneous digestion and expulsion of the inert mass of the residue in the colon totals to nearly more than half or three-fourths of human life. Thus it can be clearly deduced that man's fall in his average life from hundred to twenty-two years is due to the above-mentioned cause.

Coming to the vitamin theory we meet with the various vitamins, such as A, B, C, D, E, etc., that are said to exist in fresh leaves, vegetables, fruits and germinated seedlings. The propounders of the "Vitamin Theory" clearly state that these vitamins, i. e., live

atoms die under strong heat. But the eminent scientists and nutrition experts of the present day are still under the delusion that Vitamins exist when slow heat is applied. This delusion is due more to the innate human weakness not to throw off the customary belief in old superstitions and orthodox theories.

A close examination of the statement of experts that life particles still remain after a slight heat, though appealing at the outset, is incorrect in the result. This is because heat kills life and changes the original elements. Take for instance the case of a snake whose head is crushed. Though a greater portion of the body has lost its life, the last portion of the tail shows signs of life by its movement for a short time. From this it cannot be inferred that the whole body is as efficient with life and vigour as when the snake was alive and unhurt. In the case of vegetables too, they are not as efficient after being plucked from the tree as they were when they were suspending from the branches. The moment they are detached, they gradually lose vitality and finally decay and fire destroys the little vitality that is still remaining.

Some of the up-to-date scientific writers state that grape sugar is formed in vegetables when gentle heat is applied to them. What really happens is the natural evaporation of the proper proportions of water and other substances and the consequent deposit of the sugary (starchy) matter in a concentrated form stuck up in the charred and dead cellular structure of the vegetable on account of the heat. Concentrated and crystalline deposits like essences act powerfully and present a great deal of resistance during the process of digestion as the particles are thickset and innumerable. In fresh vegetables this sugar and sweetness is imperceptible as it is evenly distributed along the whole uncontaminated fluid and other substances in the structure.

Grape sugar is naturally formed in fruits when they pass from the hard raw green stage to the soft ripe stage with yellow or red colour beautiful to look at. This process is only possible when the unripe fruit hangs from the tender stem that supports it. Through the action of sun's light the sour green fruit gradually attains maturity changing its green colour and acid smell and taste to a beautiful

yellow and red colour with a nice sweet flavour. Even fruits are ripened by fruit-sellers by artificial heat, by shutting them in closed places with dry leaves or hay. In such cases though flavour and colour are attained to a certain degree they are not equal to the fruit that ripens and falls from the tree by itself. Most of the fruits become rotten in the process of artificial ripening. When left to nature all fruits mature and fall one by one till the last fruit is ripe and falls.

The theory of grape-sugar formation in the case of vegetables is inaccurate because no vegetable attains sweetness if it is allowed to remain on the tree to the last. In such cases most of the vegetables not only lose the little sweetness which they possess in the green stage but also form a hard shelly coating with fibrous matter containing detached hard seeds inside. Some vegetables become red and flabby and fall off from the tree, dropping hard seeds. This evidence is enough to show that vegetables are fit to be eaten only when they are green and tender and fruit when they are fully ripe. If heat is applied to live vegetables, they become a dead mass liable to fermentation.

Our readers should remember that the vitamin extracts and essences advertised by chemists have really no value as they are dead matter liable to fermentation. They should closely scrutinise these before they venture on the purchase of such stored drugs.

The full vitamin benefit is derived only when we eat food stuffs, fresh and uncooked.

The following chapters deal with the method of shifting men from the variegated cooked delicious dishes to the equally good, and delicious uncooked food combinations, gradually leading them to natural mono-diet. Readers need not be afraid that they should become austere ascetics and sages at the mention of mono-diet. As the body increases in efficiency, the consumption of food quantity gradually diminishes and hence change from cooked to uncooked food will itself automatically lead to the final goal.

Those who desire an easy happy-going life may safely enjoy the combinations of uncooked vegetable food and maintain their vigorous health during their lives.

CHAPTER II

FOOD

Food is the main source of the supply of nutrition to the bodies of all living beings. The purpose of this nutrition is to enable the body to discharge its various functions, both voluntary and involuntary. As long as these duties are performed, it is immaterial in which way food is consumed. To understand the right way we have to observe living creatures leading a natural life. Just as an artist traces carefully the direction of each line, shade and light from the object placed and posed before him on a pedestal, an observer of nature should draw his inferences from the living volumes of the library before him. The volumes here are the bodies of all animals. The matter is their movements, habits, and other details which the observer can read for himself. The library is the whole universe before him. The reader is the observer himself. By constant and minute observation, one can realise for himself the dictates of the supreme Almighty or Nature,

as he may prefer to call it. Such close observation reveals to us that all animals in nature consume the food procurable in nature without making any changes or combinations of them. The deduction from this is that man also should blindly copy the method adopted by animals. The result will be perfect happiness and bliss enjoyed by his fellow creature.

Again, all animals, whether they eat plants, meat, or fruit, take their food when it (food) has life. A cow which lives on grass bites a portion of the vigorous tender grass growing on a pasture land or on the side of a hill. A tiger catches its prey and sucks its life blood before the heart of the animal actually ceases to beat. A parrot perches on a stem and selects a ripe fruit, while the sap of the tree is being conveyed to it from the root through the trunk, the branch, and the slender stem supporting the fruit. In all these cases we understand the secret of the enjoyment of vigorous life and health of all those used for food.

The effects of this method of eating may now be examined. The food, as it enters the

mouth automatically undergoes various changes by the secretions of the glands in the different parts of the alimentary canal. The nutrition is separated and finds its way to the minute cell structures and enlivens them. Similarly, the wastes from the minute cells in the remote and intricate parts of the body automatically find their way into their drainage channels, and finally reach the purifying blood that surrounds the lungs. By the action of respiration and the law of diffusion, the impurities that empty from the Superior Vena Cava are here burnt and scarlet blood is thrown into the Aorta by the strong muscular action of the heart

When we eat natural products full of living substances, a similar process of digestion and elimination results.

As stated in 'The New Science of Healing' the use of water or toilet paper for cleaning the anus after evacuation becomes superfluous in a few days after one resorts to the natural method of living.

The various food dishes of the different nations of the Globe consist of cereals, vegetables, dairy products and flesh. Physiologists

say that starches, proteids, carbohydrates, and fats are required for the building of tissues and the well-being of man. It is clear that all the required physiological substances are derived from the cereals, vegetables and fruits which form the dietary of Nations. Among the food grains some are starchy and some are proteins. All grains such as rice, wheat, maize, cholam etc. which can be boiled and cooked and which can be made into bread after being powdered are the main sources of starch, while all the pulse grains, such as Bengal gram, green gram and red gram etc., serve as sources for proteid supply in the body. Carbohydrates are derived from the cellular structure of the vegetables and fruits. Nuts supply fats to the human body. From dairy products and flesh of animals proteins and fats go to the human tissues. The required sugar passes to the human body from the fruits. In the succeeding paras it will be shown that dairy products and animal flesh are sources of deposit of foreign matter and consequent irritation and stimulation.

According to the structure and disposition of man, he is erect and is balanced on his two legs with his head topmost, supported on the

spinal column which is attached to the pelvic girdle supported on the thigh bones. Both the arms swing from the ends of the shoulder bones attached to the back of the arms by means of muscles, the ribs sweep from the spinal column on the back to the breast flat bone in the front, making a peculiar conical cage for the support of the heart and lungs and main arteries. Of the two mechanisms the lungs may be called an air-pump and the heart a fluid pump. According to a recent writer the lungs are a pump and the heart a valve of that pump. Whatever it may be, a regular automatic pumping system is going on from the birth to the last breath of animal life on account of the air pressure outside.

The conical portion of the bony cage is upward and attached to the two cross-bones on each side with the breast flat bone in the middle. The feet and the lower legs suspend from the lower heads of the thigh bones. From the bony structure and the long bones of the fingers and from the soft nails man is able only to collect fruits, seeds and other vegetable products. The arrangement of his teeth clearly shows that they are fit for cutting and tearing

vegetable products only. Again, his long alimentary canal is an evidence of the slow process of digestion. The nails of all flesh eating animals are sharp, curved and hard. Their teeth are long, pointed at the top and broad below, quite contrary to the teeth of human beings. The digestive canal is very short and helps the rapid evacuation of the fleshy diet.

Now, if flesh is passed through the long alimentary tract of man, it decomposes and begins to ferment at every bend and pouch of the tract because flesh is dead matter and cannot be eaten without being cooked with various condimental combinations. All cooked matter committed to fire is a dead mass requires rapid elimination from the system. For this purpose the long alimentary tract is an uncongenial route for it to go through. For all the above reasons flesh is not a natural food for man.

Regarding milk, a close examination of the sucking of infants and babies of the mammal class reveals how milk should be drunk. As soon as the milk is milched from the udder of animals, infinite microscopic microbes

are said to instantaneously infest the raw milk. Doctors recommend boiling to kill these minute micro-organisms. Along with the decay of the organisms the life particles in the milk also become dead, converting the whole quantity into a life-less substance liable to fermentation. During the process of sucking of infants the life particles and the corpuscles in the milk enter the alimentary tract without coming into contact with the outside air. The whole substance undergoes various digestive changes in the alimentary tract of the child and coincides completely with the living corpuscles and atoms in the blood of the infant. During this process the digestion will be complete and elimination automatic without any remnants.

In nature milk is only intended as food for the young of animals for a limited period only, i. e., till they are able to chew hard foods and digest them. This period varies with different animals. In the case of man it cannot be more than two, or three years, though in some exceptional cases a few children suck till they are seven years old. But the late sucking is a superfluity to the child due to the abnormal living of the child and the mother. It must be

seen as to what happens when the milk of one animal is drunk by another. This is rarely the case in nature except in the case of man, who can subdue and wield every other creature in the creation on account of his superior intellect. Apart from all scientific pronouncements a common sense scrutiny will show that the milk is only a changed form of the blood of that species. The blood of an animal contains the substances conducive to the growth and building of the tissue structures of the animal. From the blood, the essence to form the foetus of that special animal is formed. It is clear that the substances in the milk of a particular animal are only useful for the special class of that young. For instance, in human milk all the substances that go to form the soft skin, soft nails, long hairs and other various peculiar tissues are in it, while animal milk supplies substances that go to form the thick skin, the hard and long horns, the short and bristly hair and the hard hoofs. If we try to rear the young of any animal with human milk, the awkwardness will be clearly seen. First of all, the quantity secreted from the human breast is quite insufficient for the young of any animal.

Even supposing a large quantity is procured by collecting from a number of human mothers, the young of animals gradually famish and die. This is a clear proof that human milk cannot maintain the lives of young animals.

It must now be shown how man is thriving by milching, boiling, and drinking the milk of other animals. When man drinks the milk of other animals, it is clear that it is a hard and undigestible dose to the human stomach. Just as all undigestible substances are enshrouded in the mucous waste of the body which sticks up in the most intricate and narrow parts of the human alimentary, respiratory, and circulatory tracts and expelled from the system with great struggle and nervous expenditure, so also the milk is stuck in the system and is thrown out. Unexpelled portions of the mucous waste that stick in the body gradually accumulate little by little and become the source and seed-bed of various ills. The phrase "Foreign matter" of Kuhne may safely be identified with the mucus in the system, which we link to the pulse-diagnosis in Ayurveda. Thus it is found that the milk of animals is not good to

the human system but is an irritant which causes great friction, lessening the nervous energy in the human system. Man after becoming an adult or even after passing the stage of weaning, abhors sucking from the breast or tasting human milk. There is no reason why he should like the secretion from the udders of lower animals.

The examination of this secretion clearly shows the wisdom of Nature's frugality. When the woman's menstrual periods cease along with the growth of the foetus, the formation of milk, which is the nutrition for the foetus, begins to tickle and accumulate in the mammary glands of the breast. Though milk is the nutrition to the foetus, it really contains the bodily wastes of the animal organism which are periodically thrown out from the body. It is a wonder how man who dislikes secretions, emanations, and wastes of his own body likes and consumes as food the detestable wastes of inferior animals. When a great amount of energy is required to expel the poisons and the wastes formed during the process of digestion, tissue construction, and destruction in the

human body itself, just conjecture how much more additional nervous energy is required to drive off the animals' wastes and secretions in milk and fleshy food-stuffs consumed by man.

From all the above arguments it can be gathered that milk is not only unfit to be in the human dietary but it is an item that should be entirely effaced from our menu and is an article to be avoided completely. When milk is said to contain bodily wastes in its composition, it can be conjectured how many more poisonous waste are in mutton and flesh. It is pronounced in a recent work that milk and eggs are sources for the formation of the mucus which sticks and clogs the entire tubular human system. When milk is tabooed as a food article even in the raw state, it is much more objectionable to use milk or dairy products obtained from boiling. Each time heat is applied, the remaining life particles are lost and more dead matter is formed. Thus both milk and flesh are unfit for human consumption for the reasons stated above.

After eliminating milk and flesh from the dietary, proper substances from natural foods

should be substituted in their place by substituting nutritious and strong foods such as nuts and pulpy fruits and roots.

We have now established that all cooked substances and flesh and milk are not foods, but, on the contrary, poisons in the body. Which foods are good, the method of eating them, the time and mode of their preparation, if any, will be dealt with in the next chapter.

CHAPTER III

UNCOOKED FOOD

Proper Foods.:—We have already learnt that all foods, which are fresh and full of life and which are vegetable and plant products are suitable substances for human consumption and conducive to the health and well-being of man. Realising this fact to some extent and realising the evils of meat eating, a section of human beings have become vegetarians and avoid meat. Even this section is not fully benefited, as they eat vegetable dead matter, though not animal. Vegetarians, who avoid meat do not realise that milk and milk products are dead matter. Therefore they are not as healthy as they should be, though they are less subject to impure diseases, than meat eaters.

If vegetarians completely avoid milk and its products and eat food as it is obtained in Nature, then they will be proof against disease and be a model to the rest of their brothers and sisters.

Combinations of Food-stuffs:—The present world has developed a taste and curiosity for combinations of food articles and new varieties of recipes. The market is flooded with numerous cookery and dietary books by expert cooks and expert doctors. These authors have no authority to show in regard to the necessity of the combination of food-stuffs. When we look at Nature, the true solution presents itself. No animal, not even the monkey which is said to be the primitive man, knows this combination. Each food-stuff is separately chewed and eaten by animals. Man also should copy this method and derive benefit therefrom.

The authors on food combinations make contradictory statements. They say that acids and alkalies neutralise each other. But they recommend such combination in practical cookery. According to them rice or wheat should not be mixed with an acid fruit or its juice. But in all soups which go along with rice there is acid. Some writers say that proteids should not be mixed with starches. But pulses (dals) which are proteids and nitrogenous food-stuffs are combined freely with

(starches) (rice) in curries and are sometimes eaten separately as puddings etc. A section of writers wage war against salt and sugar. They say that these are irritants and that all food-stuffs contain them in the required proportion and any further addition is superfluous.

Though Nature teaches everyone to eat things with life separately, it is not possible for men all on a sudden to feel full satisfaction and vigour from eating mono-diet. The reason for this is the incapacity of the fine digestive cells in the system to extract nutrition from the single foods presented to them. These cells are trained for a long time, i.e., even from the time of foetal development in the embryo state, to extract the required nutrition from a variety of substances and their mixtures in cooked and uncooked forms. Instead of shifting men all on a sudden from cooked to uncooked mono-diet it is better to make a change from cooked combinations to similar uncooked combinations. Such a step will not only satisfy the feeling of the eater but also help the cells in getting trained to derive nutrition from the uncooked combinations.

Gradually after the cells get accustomed, some items in the menu may be eliminated, one after another, till the cells are finally fit to extract the required nutrition. This may take some time; it may vary in different individuals according to their capacities and opportunities of controlling their will power. This is the transitory stage and the combination of uncooked recipes adopted during this period may safely be termed as transitory diet.

The purpose of this little book is not to make the whole human race mono-diet eaters, though mono-diet is the proper diet for man. We are conscious that tastes differ with individuals and our aim is mainly to present an easy, cheap, natural and care-free method of living to every lay individual and help him to keep healthy though he may commit errors in diet, due to unnatural customs prevalent in an earning society.

Before prescribing the actual food-stuffs and their combinations something must be said regarding the analysis of the individual food-stuffs ingredient tables, their weights and measures and combinations.

From these tables, we learn that each substance has the various nutritious matters required for the body in some proportion or other. In these tables one substance is shown to contain, more proteid, more starch and proportionately less of other substances. Similarly to fill up the loss and make up the deficiency, combinations are proposed. And also weights and measures are prescribed, drawing an average according to surmise, for an adult and an infant. The same authors say, that one man's food is another man's poison and that no two human systems are alike.

All these statements can be proved to be erroneous if we extend our vision and closely scrutinise the living creation in the free state of wilderness, far beyond human surroundings. All domesticated and tame animals that surround man are contaminated by human society and have imbibed human maladies requiring veterinary treatment. From nature we find that a group of a certain class of animals is of a similar constitution without the predominance of heat or cold as in the case of human beings. The reason for such a unity of single

constitution-similarity is nothing but the consumption of a particular kind of uniformly similar food by all the animals of that group. Though they eat different foods, they eat one after the other, separately and eat foods full with life. If such a habit is cultivated by man, he will also attain the capacity and efficiency of the rest of the creation. The predominance of excessive foreign heat or the low normal blood-heat in the human system is due to the predominance of mucous deposit and its proportionate quantity along with the gases formed during the process of decomposition and consequent fermentation. This excessive mucus, which absorbs the normal blood heat along with the gaseous pressure formed above, has a deadly effect on the whole arterial system as it hardens it by laying internal coatings with mucus and other deposits. These layers and gases within the body press upon the various important nerve centres causing a great amount of blood pressure and making the whole arterial system hard, brittle, and inefficient to meet resistance both internally and externally, internally by the decrease in blood and the consequent weakening of the

heart beat and externally by the pressure of the surrounding gases and the bulging sponge-like muscular structure formed by the sticking of foreign matter deposits in the elastic mesh-like structures.

Combinations:—Though the rules that generally apply to cooked food and their combinations may partially appear to be true, they do not at all produce the same results in natural foods or their mixtures. We can see this in nature when the animals live upon such foodstuffs, singly or in mixtures. Apart from laboratory tests, the results can be observed from the way in which the animals pass their lives after consuming such foods. As animals and birds are devoid of knowledge they cannot generally store foods and eat them at required times. Hence they struggle from morn to night in seeking their food. They can eat anything that they come across. Sometimes they have to toil hard by walking, in flying or covering great distances in search of their food. Except such muscular movements, they do not take special care for muscular development as men have to do.

Though so many things are successively eaten, animals or birds do not feel any discomfort or become indisposed. Sometimes these animals eat acid fruits followed by carbohydrate stuff. In spite of such happenings their health remains unaffected. This is a clear proof of the non-application to living foods the rules in regard to dead matter.

It has already been pointed out that among the various food-stuffs in nature, wheat is the main staple food article for the supply of starch. This food-stuff is consumed by more than three-fourths of the people of the world. The rules that apply to wheat may also be extended to similar articles, as people eat food stuffs easily obtainable around their surroundings in their own climates and places.

Regarding grains and seeds, some authors on naturopathy say that they are not food for men but only to birds and beasts, since men cannot eat them unchanged. This is quite true but as man is accustomed to derive nutrition by making them soft in the process of cooking, a similar process for softening food-stuffs with full life should be adopted in the case of grains with a view to supply greater

nutrition to the human system. This process consists in soaking them in water and aerating them to sprout. These sprouted seeds along with the carbohydrate-supplying vegetables, sugar-generating fruits, and fat-yielding nuts from a transitionary diet menu. (See Appendix for digestion of starch in this connection.)

Regarding leafy vegetables, the present doctors and the Vitamin theory propagators speak very highly of their value. Here too we have to observe closely and decide how far leaves and plant structures can be recommended for inclusion in the human dietary. In the teeth of scientific critical opposition and of popular notions, we must seek for truth in the natural order of things. Let us consider the disposition and construction of the human and the animal alimentary structures with their accessories and their functions.

The teeth of plant-eating animals differ entirely from those of human beings. The molars and the incisors are bigger and broader in animals than in men. The former are fit to bite and masticate the hard fibrous structure of plants and their foliage. The double stomachs and the ruminating chambers in animals are

absent in man. Though man is accustomed to enjoy leafy curries with dal and soup combinations, he can only do so by making them soft with cooking. When such combinations and processes are absent, leaves do not taste well for the human tongue. Consequently, the tongue, the natural sentinel gives a warning and a signal to eliminate that article from the human dietary.

In selecting food stuffs one should depend more on his instincts and his natural sense organs, as other animals do. From the above we infer that plant structures and leaves do not form healthy food.

The arrangement of human dietary from among the foods available in nature in suitable and palatable combinations is the purpose of the ensuing chapter which also deals with the transitional diet, its effects, and composition.

CHAPTER IV

Transitional Diet.

To suit all men irrespective of age and sex food may be prepared by soaking wheat along with green or Bengal-gram in water for 24 hours and exposing it to air for 12 hours so as to make it sprout. During the process of sprouting water should be drained away through the meshes of a basket to which there should be no covering or lid. During sprouting and aeration the seeds should be placed under shade and not exposed to the action of sunlight. If summer heat is strong even while the seeds are under shade they must be often wetted by sprinkling water on them or the whole basket dipped in water and lifted up so that the whole quantity may be drenched and moistened. By this process the sprouting seeds will be very soft and crispy for mastication. To make them softer still, they must be allowed to soak in water for more than 24 hours. But if neglected long and left in water, putrefaction begins and may emit bad odour.

In such a state they are not fit for eating. Bad smell is also given out if the seeds are covered during the process of sprouting. As sprouting seeds are very sweet, ants and other insects infest them and carry away the prepared food. Hence the whole basket containing these sprouting seeds should be protected by placing the basket on a stand in water. With these cautions the major portion of our uncooked food plate is ready. (See appendix A under this head.)

Regarding measurements, wheat and grams should be mixed in the proportion of 3 to 1. The fist of every man is his own measure, i. e., to say, three fistfuls of wheat and one fistful of either Bengal gram or Green gram will serve the purpose. The four fistfuls of the mixture when soaked and sprouted become two-fold in quantity, amounting almost to eight fistfuls. This quantity is sufficient for one individual for his morning and evening meals for two days, along with other fruits and curries. Out of the eight fistfuls of the soaked and sprouting seeds, if an individual takes two fistfuls out of them and mixes them

with half a cocoanut well scooped out and eats it along with three or four plantains and juicy fruit, one's hunger is quite satisfied.

Let us next explain the procedure in regard to the eating of this food. Put in your mouth a mouthful of the sprouting seeds mixed with cocoanut and bite a piece of plantain or any such soft pulpy fruit as papua, guava, sweet fresh sultanas, peaches etc., which are easily procurable in the place. At the close of the meal eat a juicy fruit such as an orange or a sweet lime, batavia or a mango.

For three or four days a few hours after a meal one may feel a sort of emptiness, hunger, or languor. To alleviate this feeling one may take a fruit or a tender and fresh vegetable and drink a little quantity of water as often as is required.

If there is no hunger at the accustomed hour for food, one should postpone his meal till there is a keen demand for food.

Among vegetables, tomatoes, tender snake gourds, ladies' fingers, cucumbers, etc., may be chosen. Pumpkins are equally good. After a

week one gets accustomed to live on such diet and works as well as if he had taken his cooked meal.

Provided there is no mental uneasiness, nobody loses his weight or energy when this diet is taken. Any one can safely change his cooked diet for the above uncooked combination, all of a sudden, without any previous preparation.

As the whole creation is living on uncooked food, if man adopts also such similar food, nothing harmful or untoward will happen.

To begin anything new the start must generally begin from within. But to stimulate internal action, outward movements are necessary. In the case of starting a steam engine to move the machinery, steam is generated by filling the engine tank with water and placing burning coals under it. After this external action, steam is produced in the chambers of the engine which will move the piston attached to the fly-wheel of the engine. The internal and external actions are closely related. Similarly, in the living mechanism of man a similar correlative relation between

his body and mind exists. In the commencement of a new thing a strong internal uplift in the shape of a determined resolution is necessary. To give strength to the mind, external means and environment must be created. After this co-operation of the mind and body, obstacles are easily overcome.

As there is such corresponding and close relation between the body and the mind, the push must be given first with the stronger of the two. Then the other which is weaker of the two gets strong and begins to co-operate harmoniously.

In the above uncooked food combinations, cocoanut and wheat, Bengal and green grams only have been mentioned. But the reader need not be under the apprehension that these are the only food ingredients that should be used. In the place of cocoanuts any other nut variety which is available may be substituted. Similarly, grains may also be altered according to the convenience and facility of the individual. The main thing to be remembered is that seeds, nuts, vegetables, or fruit should find a place in the menu.

As paddy which is extensively used as food cannot be consumed without its life being destroyed, it is not a fit article for natural food. When paddy is soaked and germinated it cannot be consumed wholesale together with the husk as in the case of wheat or other food grains. If an attempt is made to masticate the outer husk of the paddy-seedling, the tongue and the mucus membrane get ruptured and it will be impossible for the tongue to collect the masticated pulp into a ball and push it down the gullet of the alimentary canal through the narrow tonsils over the valve or lid (epiglottis) that forms a bridge over the bronchial tube. After such gulping—if it is at all possible—rough husk particles penetrate into and tear the tender mucus membrane causing haemorrhage either by vomiting or by bowel evacuation. Paddy is only fit as a food article after it is husked and made into a powder for puddings or well washed for cooking purposes. During the process of husking, the point that enables the seed to sprout is destroyed and hence rice is a dead body as opposed to the paddy seedlings with life. Paddy and other seedlings possess latent life-energy which

can be converted into kinetic energy by soaking them and making them sprout into little plants. There are some religions which abhor taking things with life such as sprouting seeds. But the propounders of such religions entirely forget the laws of nature in which one with life is the prey of another. Even the eagle which appears to feast on carcasses and the decomposed flesh of animals does not always live on dead bodies. During the process of putrefaction of the carcass innumerable tiny worms generate before the raven gulps the flesh of the carcass. This is a clear proof of the raven's existence on live matter. The same analogy exists in the life of all animals in creation that subsist on foul food.

In the selection of food stuffs, every individual is at liberty to choose what he wants according to his circumstances, environments and facilities. Things that are cheap in one place may be dear in another place and vice versa. Hence the poor need not be afraid of natural diet. It has already been pointed out that nutrition is available in each and every food ingredient. For instance wheat is said

to contain the required physiological substances, starch, proteid, carbohydrate, fat, salt etc. But the predominating substance in wheat is starch. The other substances according to the tables of food experts vary in different gradations. To supply the excess and make up the deficiency of substances and to satisfy tastes, combinations of food ingredients are invented. In nature food stuffs are lodged one after another in the stomachs of animals. Till one food article is consumed, the second food stuff variety is not at hand. Before a second article is consumed the first article is almost digested and pushed out of the stomach bag of the animal. Hence in nature there is no combination system nor the evils following such combinations. Nature always supports mono-diet and preaches its safety. This must be the ideal of a true health-seeker and health-preserver. Though all combinations whether cooked or uncooked are contrary to nature, cooked combinations are worse than uncooked ones as the former are already converted into dead matter by the action of fire.

We know that when a thing is gulped down the throat the discernment of taste

vanishes. Taste is discernible only when the food pulp is pressed by the tongue against the palate above. It is quite undesirable that man should resort to unnatural methods merely for the sake of taste. After observing the methods of Nature, if man cannot exert his thought and common sense and alter his unnatural habits for the benefit and improvement of his health, his knowledge and civilisation are not worth while.

Except in the matter of physique and health man is advanced in every way. Physical culture experts recommend plain non-irritant and insipid articles of food though cooked. From this it is clear that all irritants and confectionery are hindrances to the progress and development of human health and athletic building.

The tongue and the nose which are natural gate-keepers do not allow hot, excessive, sour or bitter things to enter the system. It is only sweet and plain things that are liked most by the human tongue. It is only such things that are easy for digestion and assimilation. Among the food stuffs, oily substances

as nuts and seeds are very valuable foods because they nourish the body and lubricate the system by appeasing the hunger of the individual. Oil-less food-stuffs, though bulky, cannot appease the hunger and enable the individual to work for a longer period. Oily substances remain long and hence enable the tissues to endure fatigue or a late meal. The following verses from Bhagavat Gita throw light on the classification of food stuffs:—

आयुस्सात्त्व बलारोग्य सुखप्रीति विवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्याः आहारा स्सात्त्विकप्रियाः ॥

(The foods that augment vitality, energy, vigour, health, joy and cheerfulness and that are delicious, bland, substantial and agreeable are dear to peace.)

कट्वाभ्ल लवणात्युष्णा तीक्ष्ण रूक्षविदाहिनः ।

आहारा राजसस्येष्टाः दुःखशोकामयप्रदाः ॥

(The passionate desire for foods that are bitter, 'sour, saline, over-hot, pungent, dry, and burning and which produce pain, grief, and sickness.)

यातयामं गतरसं पृति पर्युषितं च यत् ।

उच्छिष्ट मपिचामेध्यं भोजनं तामसप्रियम् ॥

(That which is stale and flat, putrid, and corrupt, and that which consists of remnants and that which is unclean is the food dear to the dark.)

A really healthy man never worries himself for a late meal like his fellow brother who suffers from excessive bilious and acid secretions in his system and longs for the timely serving of dainty dishes. Though a poor meal, a healthy man enjoys it heartily whereas his sick brother throws away most of his food, however good it might be. From this it can be learnt that stimulation and irritation of the slightest degree are bad for the natural healthy body. All natural products such as grains, vegetables, fruits, nuts, and root-products (tubers) possess a good taste, refreshing and palatable, if they are chewed slowly. Even insipid vegetables and tubers form a delicious food when slowly chewed.

It is only in the process of cutting, drying, pounding, milling and cooking that most of

the water and the natural salts are destroyed from the tender vegetables and other substances in which they exist in nature. To supply this deficiency and to give good taste, tamarind, ghee, coriander and other articles are added. Previously it has already been explained how cooked substances become dead matter and hinder normal digestion and deposit undigested matter in the bowels. All such deposited matter is confined in the narrow passage of the small and large intestines where there is no light but plenty of internal heat due to putrefaction and fermentation caused by blood heat in the human body. The internal heat in the intestinal passage is increased by the combustible heat of food combinations and the heat naturally formed during the process of the digestion of food stuffs living or otherwise in the human stomachs. To eliminate the accumulation of internally confined heat along with the putrefying substances lodged in the lower intestines, alleviating frictional baths have been prescribed by Louis Kuhne at the places where the trouble originates.

How these baths work upon the human system as curative agents will be discussed in the part dealing with human ailments.

How food should be taken:—How food should be taken has already been explained. All created animals from the insignificant microscopic insect to the biggest-bodied elephant take in only living food stuffs separately and singly.

How often food should be taken:—As has already been observed this question can be solved by looking into the habits and instincts of animals that lead a wild life. Owing to their incapacity to gather and store food stuffs, quadrupeds, birds, and insects eat as often as they require and to their full satisfaction. When they are thirsty, they drink Nature's pure and crystal water running in rapid streams or collected in pools or low lying plains. As there will be no excessive heat in their system there will not be much of excessive demand for drinking as in the case of human beings who suffer from abnormal internal heat due to long accustomed unnatural habits. We may imitate these animals in wild life

and take food and drink whenever we feel hunger and thirst.

Purpose of food:—We have already learnt that the purpose of food is to supply the wastage in the tissue structure of the human body. At the outset it is necessary to understand the composition of the elements in the human body.

The bodies of all animals are known to be made up of five fundamental elements, namely, earth, water, air, light and ether (Akas). These same elements exist in all plants and plant products which are the proper and natural food-articles of man and other living animals and birds. Therefore, it is clear that the same substances which form the human and animal bodies are food stuffs to man and beast and bird, and such supplement the wastes in their systems. Therefore, we find in nature a regular, punctual, and automatic cycle of formation, separation, and supplementation of the same five substances that keep up life with health and vigour.

Let us examine the state of a man who suspends taking food during a fast. In such

a state the earthly element of food stuffs is completely ignored. How is the body sustained if the earthly element is not supplied from food stuffs? Here the analogy of a blind, a deaf or a dumb man's life will clearly answer our question. If a man is devoid of one or other of his sense organs, the remaining sense organs discharging similar functions will take the duty of the inactive organ and discharge its function also by overworking themselves. Similarly, the other four elements, water, air, light and Akas sustain life when the earthly element is absent. Similarly, if earth and water are stopped, bodies are maintained by the rest of the three elements, air, light, and Akas. There are persons who live for years together who can subsist only on Akas, suspending all the rest of the four elements. This is an art which should be learnt practically under expert teachers who are well versed in Yoga lore. According to the Yogic system even death can be conquered by human beings who possess superior knowledge of practical Yoga.

*Where to take food :—*The life of animals helps us again in ascertaining the place of

taking food. Animals always snatch their prey and eat their food under the canopy of the sky surrounded by air and light. They have no unventilated dark and smoky cellars. Their food is always fresh and full of life.

Hence man should also take his food in broad daylight in the cool breeze and shade of the trees, plucking fruits and nuts from the trees and digging tubers from underground. He should avoid dark and dusky kitchens and throw himself into the arms of mother nature.

Before closing the present chapter it is good to have clear and concise notions of right and wrong foods to the human system and arrive at a general definition of the term food.

Previous observations disclose that all irritants and poisons cannot be allowed by the animal bodily structures to remain in the system because they do not supply nutrition and build the cell structures. Every one knows that food is the source of nutrition. Hence it follows that what is not a source for assimilable nutrition is not food to the body, but goes to form a wasteful deposit

which becomes the generative bed for poisonous minute germs. Therefore, we can safely state that all suitable food is both a nutrition and a nectar to body and life; and that all that is not food is an irritant and toxin to the system which requires expulsion. How food acts as a medicine will be explained in the chapter that deals with digestion.

CHAPTER V

Foreign Matter.

In the "New Science of Healing" the subject of foreign matter has been clearly dealt with by the author. For the benefit of those who have not studied that book a brief sketch of the origin of foreign matter, of its havoc in the human body and of the results produced on the various tissue structures will not be a superfluity. Let us first examine what the term foreign matter means. It is stated to be a thing that is not helpful, or useful or conducive to the growth of the tissue cellular structures. If it is allowed to remain long in the system without care being taken for its dislodgment, it proves to be a useless burden to the system and gives rise to various troubles and ailments. Hence it is found to be a wasteful poisonous matter requiring emergent expulsion from the body.

Foreign matter enters the human system, through food-sources and water, through the mouth and the gullet, and through the air

in the respiratory and circulatory systems. The matter that has found its entrance finally finds its lodgment in the lower intestines below the navel, in the pelvic region. In this place, putrefaction begins and gases are generated. The fluid matter gradually expands and rises up towards the head of the human being. During the progress of its course the fermented fluid matter rapidly rubs against the various tissue cells in the body. While this matter passes to the head from the broad trunk through the narrow, intricate, and intertwined structures of the neck, it enlarges the elastic structures and becomes visible.

To find such visible changes Louis Kuhne propounded a theory called "the science of facial expression". It is stated by him that from merely looking at the face, neck and body of a human being and from observing the enlarged bodily parts, one can understand the course and location of the foreign matter in order to effect its removal.

Like the great German writer some people have developed the science of diagnosis by examining the iris in the eye. Dr. E. D. Babit's

work in Chromopathy has helped him to diagnose the diseases and prescribe treatments for them, by observing the multiple lines on the eye ball, nails and skin, on the face, and the whole body. These are all very great people who have laboured very hard for the alleviation of human suffering. The whole human race is really indebted to these people for the discovery of these simple truths.

The foreign matter after reaching the topmost surface underneath the bony cavity of the head begins to descend and returns through the neck and passes to the extremities of the body i.e., to the fingers of the hands and legs through the arms, trunk and legs. During its course the foreign matter finds lodgment in the naturally weak portions of the human body. That is to say, owing to the unnatural life of the parents, the foetus also develops with the foreign matter imbibing qualities, good or bad, from its parents. This is the cause of children born dumb, blind, lame, and consumptive and with several untold ailments. After reaching the extremities, the diseased matter begins its back circuit as there is no further place to go

to. The sudden and hurried effort of the foreign matter to turn back resembles the hurried return of an angry mob when they are suddenly stopped by overpowering and unforeseen circumstances and forced to return immediately for fear of saving their lives. Here the people in front turn round suddenly and press against the hurriedly coming crowd. They come close to them, face to face, and obstruct their progress, the stronger crushing the weaker and trying to find a way to save their lives. Similarly, the foreign matter becomes thickest and accumulates in the tissues which are narrow, intricate, and naturally weak. The gaseous matter assumes liquid form and the liquid may change into a solid. Liquid foreign matter is noticeable in all such cases as dropsy and all lymphatic and pus-forming diseases, such as, elephantiasis and abscesses of various types. The cloudy and pus matter passing in the urine of certain patients is also an evidence of the existence of liquid foreign matter. The actual pus which emanates from boils and tumours in and under the skin is another clear sign of the liquid state of foreign matter.

Stones in the bladder and gall duct are obvious indications of the solid state of foreign matter. Faecal matter in the large colon with the water absorbed by the internal excessive heat in the system is also a sign of solid foreign matter.

Belchings and gases that pass through the anus with or without foul smell are indications of the gaseous state of the above diseased waste matter.

The pressure created by foreign matter on every minute cell in the tissue structures of the human body is the cause of all diseases that flesh is heir to.

After the whole system is surcharged or saturated with foreign matter and its waste products, and begins to exert pressure on the tender and minute living cells in the tissues of the human body, the effect and changes produced on such cells need some explanation. When a protoplasmic cell of any tissue structure is surrounded by foreign matter, it begins to attack the cell as an enemy and begins to destroy its life by corroding it on account of

the acid properties due to fermentation. The living cell with all its life energy tries to conquer the foreign matter and exerts its utmost energy to drive out the intruding obstruction and its over-powering influence. When the cell succeeds in its fight, the foreign matter is forced to discharge through the proper channels of evacuation i.e., skin, kidneys, lungs and bowels. Otherwise, the cell sinks in the foreign matter, loses its life, becomes dead and begins to ferment along with the other wastes in the foreign matter that surround the cell.

No one should be under the delusion that the act of fermentation is only confined to the lower bowel in the pelvic cavity. In all old and chronic diseases fermentation exists in the cells throughout the body as well as in the marrow of the bones. In the beginning it is true that fermentation is confined to the pelvic regions but subsequently, if steps are not taken to prevent such a fermentation, it spreads throughout the whole system. Along with foreign matter, fermentation exists side by side. Like light and shade they cannot be

separated from each other. They are closely identical and wedded; as it were. If one state is present, the second state must be considered to exist.

In chronic cases where foreign matter is found in the body for years together, it is essential that methods should be improved to help the local protoplasmic minute cells to drive off foreign matter. In this connection the wisdom of those who invented and recommended various natural local treatments without injunctions, operations, or medicaments needs some comment.

When foreign matter presses upon the minute nerves in the circulatory system, the calibres or the bores of those vessels carrying blood or lymph become enlarged or closed. When the mouths of the vessels are closed, the current of blood ceases to flow.

The pressure of foreign matter on the nerves creates various nervous diseases such as paralysis by dislocating the natural functions of the sensory and motor nerves.

With the obstruction of and the consequent pressure exerted on the various internal

organs of the respiratory, digestive and circulatory systems many changes in their normal structures occur and consequently their normal functions also become inefficient and dislocated till the foreign matter is removed. The natural force of gravity pulls the dilated and heavy internal organs downwards and causes enlargements of the stomachs and scrotums.

Thus we learn about the cause of difference in appearance among men. It is possible to trace the variety of facial shapes and different moods and expressions in people to the foreign matter which exerts and presses upon the various minute nerves, blood vessels and muscles in human beings. A person's face appears to be very ferocious like that of a wild animal, with burning and protruding eyeballs, while another man appears gentle and mild, with gentle and sublime eyes. The secret for all such variety of shapes and moods is nothing else than the obstruction and friction created by the above waste and burdensome matter. On account of the weight and forced movement of the foreign matter the muscles become elongated or shortened on account of their elasticity.

The effect of such changes in the nine sets of muscles that control the eyeballs located in the sockets produces short and long sight. When there is flow of foreign matter into the elastic spongelike structure of the tissues, they enlarge and swell. When the obstruction is removed, the enlarged tissues contract and resume their normal size.

The science of facial expression, and other systems of natural diagnosis, including palmistry that apply to human beings, do not apply to animals or birds or insects. Looking at a flock of birds we cannot distinguish one from the other as they appear all uniformly similar. The same is the case with insects, rabbits, and other animals. This is due to the absence of foreign matter and the consequent obstructive pressure in their bodies. If there is no foreign matter in the human body it will not also be possible to distinguish one man from another. The recent works on palmistry show that the furrows or lines on the skin in the palms and fingers of the hands and feet change in relation to the changes in the brain convolutions or furrows. The reasons for such changes are

now quite clear. The changes in the brain are caused by the frictional tension and movement in the nervous matter of the brain.

As the whole human race has been [accustomed from time immemorial to take lifeless food, whether in small or large quantities, fermentation and foreign matter exist in proportion to the quantity eaten, and the natural internal nervous force necessary to remove that waste deposit. This is why the great founder of the "Oneness of diseases" has stated that there is no being in the whole human race who is free from disease.

In spite of the advancement and growth of scientific thought and civilisation statistics prove the gradual deterioration of the human race in stature and finally in the fall of the average period of man's living age from 100 to nearly 22 years in countries like India.

Our investigations so far have not helped us to find out a solution for our deplorable condition. Blind faith in nature and our determination to copy the methods of living adopted by animals are sure to better our happiness and enable us to enjoy life.

The golden key has been found and it is for the human race to open the gates and rush into light, and enjoy the bliss.

After learning about the close relation of fermentation to foreign matter and obstruction it is left for us to investigate the proper means to remove the existing foreign matter in the human alimentary canal and all the minute cells in the various bodily structures.

There are many systems that propose to effect cures for the troubles or suffering created by foreign matter. As all the systems are defective in one way or another and as all the existing systems have failed to raise the fallen human average period of life, a method, superior to the existing systems but at the same time simple and within the easy reach of all, may here be described with advantage.

In the succeeding pages a review of all the curative systems in existence will be discussed and then the method of healing with natural food will be dealt with.

It is for the readers to judge. If they are convinced of the superiority of the new method,

they should not hesitate to begin a new chapter of life. Just as people avoid the usual path as soon as they hear the existence of some danger in the way, the readers will have to avoid their old methods of wrong life and adopt the new system. Nothing will be a greater pleasure to the author than to learn of the appreciation of the new theory by his fellow beings.

CHAPTER VI

A Review of all the curative systems.

All the existing curative systems suppress diseases by some drugs. Effect of such drug-ging, naturopaths state, is dangerous because the foreign matter which is finding its way to the gate of evacuation and which is obstructed in its progress of elimination has to turn back and select another source of outlet. During the interim period, though the patient appears to be relieved, waste matter becomes thick-set and in course of time appears in another gate of elimination with more virulence and complication and trouble. Advocates of medicine and surgery are under the delusion that each part of the human body is separate from the other and hence have devised numberless treatments for each and every trouble in the varied tissue structures of the human body.

Naturopathy treats the human body as a whole and prescribes general treatments even for a small trouble in a small portion of the body.

To understand the underlying principles of the various systems, it is essential to enter into the subject in detail.

Let us at the outset know what the term disease means. It is nothing but nature's struggle to drive out the obstruction caused by foreign matter and to restore the proper functions of the body by removing friction and the consequent heat that is produced.

Medical Treatments

Among the various medical treatments the most popular and recognised systems are Allopathy, Homeopathy, Ayurveda, Unani, Cell and Tissue salts treatments. The authors of Homeopathy and tissue salts system claim their place in the ranks of naturopaths on the strength of adopting some local Naturopathic treatment.

The devices in the various treatments are intended to alleviate the suffering caused by the obstruction due to mucus, pus, and other poisonous wastes. When there is obstruction in any part of the body, the general function of the body is affected just as the traffic in a

thoroughfare is stopped on both sides by the gathering of a large crowd in the centre of a high road. The pure arterial blood-supply being obstructed by foreign matter, the tissues become famished for want of nourishment till the obstruction is removed. Similarly, the obstruction prevents the elimination of the waste matter through the drainage veinous system. Hence the tissues are surrounded by a deluge of the waste toxins and begin to ferment after losing their vitality and by the suffocation and drenching created. Hence disease may be called local clogging or constipation.

All the above systems effect a cure by disseminating medicines internally through the digestive apparatus and the circulatory system. Allopathy administers larger doses of drugs and its essences while Homeopathy confines its treatment to very minute doses of higher and smaller potencies. The doses in Ayurveda system are both large and small according to the nature, intensity and power of the medicine. Allopathic and Ayurvedic systems advocate the administration of deadly poison such

as arsenic and substances like mercury, sulphur, copper, magnesium, iron, and gold. Unani medicines are composed mostly of herbs and their effects are comparatively gentle. Tissue salts are all 12 in number; they are mixed in small doses mostly with sugar of milk for internal administration.

The means to effect a cure by sending substances to the diseased portions which counteract and antidote the toxins that clog and create obstruction is indeed the proper and correct method for removing local obstruction. But the substances selected being poisons and irritants and consequently non-foodstuffs to the body, all the medical systems enervate the body by excessive stimulation of the nervous system, creating proportionate depression by a large waste of internal nervous energy. All the medical systems are at fault in supposing that the metals and other substances that exist in nature are similar to the metals, salts, and other substances in the human body. The common salt (Sodium chloride) that exists in nature is not the same sodium chloride that is found in the human tissues. Similarly, the

iron that exists in the human blood has no semblance to the metallic iron ore that exists in the mines. The metals, salts and other substances in plant products which are articles of food to human beings cannot be extracted from those substances and substituted for the salts and metals in the sea or mines. Now the fallacy of using crude metals, salts, and other elements and compounds which are foreign substances to the human tissues is quite obvious. Though the method of seeking the nearest and direct internal route to reach the place of friction and obstruction is commendable, the methods employed by all medical systems with smaller or larger doses of irritants, poisons and non-foodstuffs deserve condemnation.

Surgery.

Under this heading also one should have clear notions. To all outward appearances, the doctor who has performed an operation and the patient who has undergone the same think that the trouble is over and the disease is cured. After many operations there are cases of the recurrence of the trouble in course of time.

Even in the case of successful operations, one should conjecture the amount of the extra nervous energy expended by the human system in fighting out the poisons created by chloroform or the other numbing medicines that are administered. Sometimes the operation may be premature. Human knowledge and skill fall far below the prudence of nature and its ways of elimination. With the cut of the knife many minute nerves are mutilated and new deformities may be formed even in the cases of parturitions. No interference of the human hand is necessary provided men are a little bit firm and try to understand and observe the methods of Nature.

In creation no creature suffers or becomes inefficient after child birth. In the 'New Science of Healing' the reason for the recurrence of the trouble after surgical treatment is said to be the presence of the diseased matter in the current of blood. Just as a nail grows after it is trimmed at the end, the underlying crest of epithelial cells protrude and assume the original form. This is the cause of the recurrence of the original trouble. If the

blood is thoroughly overhauled and purified and the foreign matter removed, there will be no recurrence. In this connection the words of Dr. Bell, an expert on Cancer, are worthy of note. Speaking about Cancer, he said that operations were dangers and that by removing the overgrowth the root cause is not removed.

“Surgeons, when operating for cancer, seem to forget that they are only dealing with an outcrop of diseases implanted upon as a result of the tainted condition of the whole cellular structure of the body: and that, when they mutilate the part, they, by reducing its vitality, render it in every instance liable to the recrudescence of the disease, and there-after its extension in a more virulent form than at first obtained and which will inevitably be accompanied by aggravated suffering to be certainly followed by an earlier fatal termination than would have been the case had the case been left alone.” (Published in Popular Science Siftings 123-5 Fleet Street, London, dated 13-4-1912.)

Next the methods of the various Naturopathic systems have to be dealt with and their

virtues and defects weighed. The most important of the naturopathic systems are Fasting, Hydropathy, Exercises, massages, osteopathy and Sun cult comprising colour treatment called chromopathy and mud cult. The above are the systems that eliminate all drugs, medicaments and poisons. It is better to examine each of these systems and note the principles underlying it.

Hydropathy

This system had its origin in Western Silesia in Austria. Priessnitz was the pioneer. Subsequently, it was developed by many eminent men such as Father Kneep, and Schorth till the time of Louis Kuhne who propounded the theory of the "Oneness of disease." After Kuhne, Dr. E. D. Babit of America, the author of "Light and Colour" and "Human Culture and Cure" in six parts has developed a science with the help of which every disease can be cured by the seven spectral colours of the sun. At the present period Dr. J. H. Kellog, Dr. Lindlhar, Adolphest, Bernar, Macffaden, Arnold Ehert and many other people have contributed

their experience through their valuable works and journals.

The main principle that is obvious in all the naturopathic systems is the stimulative process employed by external means to help the evacuative organs of the body to work with abnormal activity. In these methods also though they advocate non-stimulation in diet yet by external methods of the application of heat and cold the nervous system is enervated through the over work of the eliminative organs. All the naturopathic systems that commence with fasting hinge on the principle of elimination. Even the Hydropaths including the author of the "New Science of Healing" seem to let slip the complete advocacy of uncooked living foods, though the "New Science of Healing" has recognised the efficiency of such foods and recommended them to patients, yet has allowed them to live on cooked substances as whole wheat bread and gruel.

As long as there is taking in of dead food, however small its quantity may be, foreign matter cannot be completely evacuated. Hence

there is the possibility of the remnants of the uneliminated food particles in the tissues of the body. These minute accumulations gradually gather into large proportions sometimes in course of time and find opportunity to ferment and create obstruction, and consequent trouble in the bodily tissues during the interim period of seasonal or weather changes.

Though all the early hydropathic systems have endeavoured to dislodge the accumulated foreign matter in the system, they seem to have ignored the generation of such matter by trying to suppress it, and eliminate it with the help of living food-stuffs.

The statement of the author of the "New Science of Healing" that there is no healthy being in the whole human race is quite true as long as the race subsists on dead cooked foods. The moment a change for correct living takes place in the case of a few wise individuals a right foundation for the generation of a healthy and efficient race begins. The later writers have recommended uncooked food in preference to cooked food but the fact that cooked

or dead food is the source of fermentation and that uncooked food is armour and proof against all diseases has not been clearly brought out.

Hydropathic Treatment

The various methods of treatment by the application of water and the results produced on the body in effecting cures i.e., driving off pain or discomfort due to the pressure of the pus, mucus, or other substance in any of the tissue structures of the human body are baths, douches, and packs. Sometimes these treatments are given to the whole body while at other times they are confined to some parts of the body.

The "New Science of Healing" prescribes only frictional baths to the hip region and to the extremities of the sexual organs. The principle of the hip bath has already been mentioned. The place of origin of fermentation has been selected to enable the lower bowel in the abdominal region to throw out the accumulated matter mostly through the colon and the kidneys, the main gates of evacuation. By friction and pressure of the palm

while pressing the abdomen in the hip bath, the matter in the colon is mechanically moved. It is stated by an experienced and learned author that water has the property of drawing off excessive heat from the living body when it is surcharged with heat. When the body is deficient in heat, water has the capacity of imparting its heat to the body.

The friction Sitz bath is also intended to draw off the internal hidden heat in the various remote organs lying in the bony cavities and the abdominal viscera. All superfine sensory nerves terminate in and on the tips of the skin of the sexual organs. These fine nerve ends gradually join the cerebro spinal system through the sympathetic and the main nerve connections. Anyhow as all the hydro-pathic treatments have been directed to the surface of the skin above the body, the nervous route is not only longer than the nervous route (selected by the drug system) in the internal mucus membrane underlying the alimentary tract, but the method of approaching the central nervous system is also indirect, because many of the cutaneous nerves (skin surface)

have only reflex nerve connections with the lower portions of the spinal cord and have no direct touch with the brain.

In all hydropathic systems the main principle underlying the local or general application of hot or cold water by means of douches or compresses is to create internal quick rush or currents of blood in the blood vessels by closing or enlarging the mouths of blood vessels in the affected area through the stimulating influence on the ends of nerves. For example, if there is a strong rush of poisonous blood to the head of a person, a cold compress to the head constricts the mouths of the blood vessels in the head and prevents the flow to the surrounding tissues. If at the same time hot water or steam is applied to the soles or feet, the mouths of the blood vessels open widely and allow a great flow of blood to the feet. Thus, as the excessive rush of blood in the head is prevented by a cold application and as there is an opening of the vessels in the lower part, the current is diverted from the top to the bottom. Heat expands bodies and cold contracts them is the simple important fact in these applications.

As regards supply of nutrition, though naturopaths had a glimpse of the efficacy of living natural food stuffs, yet they have not developed a therapeutic system through the sole agency of food without the assistance of other curative means. The whole energy of the previous naturopaths is focussed on the importance of eliminating the accumulated waste matter in the system.

Fasting.

The principle of fasting is to burn or oxidise all impurities in the system collected and brought to the most intricate respiratory meshwork closely intertwined and coated with the circulatory minute microscopic tubular net work. In this system no attention is not only paid to the supply of nutrition but it is also cut off and no nutrition given for days, weeks, and even months together. No doubt many valuable works give clear instructions and warnings as to how to begin and break such fasts. Many signals of danger points have been brought to the forefront in such books. Though success is achieved in removing toxins by fasting, much of the bodily

energy is wasted in the system before one recovers from the shock of the above curative method. Experts in fasting depend mostly on the examination and condition of the tongue which organ is really the reflector or indicator of the internal state of absorption, assimilation or otherwise. The natural human tongue presents a rosy red appearance with a fully moistened salivary flow. It is soft and moist to the touch. Any internal trouble is reflected in the mirror of the tongue by the presence of white dead corpuscles. The teeth of all animals are perfectly clean and white, as there is no fermentation in the stomachs, while human teeth are subject to the coating of tartar. The emaciation in fast and hydropathy is not the same. It exists in both the systems, it is more marked and evident in fasting than hydropathy. During the process of elimination of foreign matter in the system by stimulants, a great oscillation and shock is effected in the nerves and tissues causing fatigue and consequent depression in the body. Sometimes if there is no proper vitality in the system to withstand the shock produced by the treatment, the internal vitality becomes less and

decreases. In such cases, patients succumb and die. According to experts in fasting danger should be apprehended when there is excessive nausea and hiccup. Animals fast only when their limbs are fractured or broken. Till the fracture is healed they fast as they cannot go to find their prey. In ordinary course as they eat live food there will be no necessity for fasting. Those who take natural food for a long time require no fasting. As men are accustomed to cooked food they are to resort to the violent curative method of fasting for burning and eliminating the dead waste foreign matter in the system.

Dizziness.

This symptom in fasting and other naturopathic systems lasts in some cases for a long time. Dizziness is particularly visible and troublesome when the sufferer assumes a standing posture. Though many think that this is a very severe trouble leading to complications, there is nothing to be afraid of. It is only caused by the toxins passing through the brain matter in the process of circulation for the purpose of elimination. This symptom is

more prominent in chronic patients whose bodies are saturated with drugs or other poisons than in ordinary persons. It is for this purpose that great caution is given by the author of "The New Science of Healing" in taking up patients drugged for a long time with a view to give them hydropathic treatment. Even in some cases where no drugs are administered it is stated by Louis Kuhne that a sanitary crisis would occur while throwing out or eliminating foreign matter from the system.

A sanitary crisis may not trouble some patients. Among those that suffer from it, some undergo severe trouble while other patients escape from the mild recurrence of the original hidden old troubles in the system i.e., in the particular parts of the body as pains due to the pressure of gases, rush of pus, flow of mucus, water, or clogging of solid matter. When gases press upon the lungs, the heart, or the internal viscera, one may suffer from heaviness in drawing breath or pain in the heart or pain in any organ of the abdomen. Pus, boils, or abscess may be formed and may

Just as a jaded horse falls breathless by constantly whipping the animal to run fast, the overworked heart suddenly stops in certain cases. In some cases where the vital organs such as the heart, lungs and brain (the tripod of life) or any one of these is not affected, exercise may do good to certain persons. Unless the internal state of health is known, one should not blindly follow any of the three curative systems, though in some cases, by chance good might result. If one observes the excellent developed muscles of a bull, horse, or any other animal, one will understand that for development of muscles one need not take hard, unnatural, muscle-stretching exercises. Muscles develop to the greatest size with high efficiency with natural diet and by having a care-free, fearless and balanced mind.

Massage.

This is the term which is applied to the rubbing of the body. If pressure is applied to the muscles, it is called massage. If a gentle and continuous rubbing is done from the beginning of a limb to the end on the surface of the

skin, it is called "Shampooing". The application of pressure, straight and deep, on the muscles or on the viscera is called "piercing." If pressure is applied by holding the skin and the tissues underneath between the thumb and the forefinger and twisting them it is called "pinching." The striking movements of the palm and the forefingers of the hand come also under "massage." In massage, by the force or pressure applied by the massuer, the stagnant blood is made to run in the blood vessels. The principle in massage and exercise is the same. In the former pressure is applied by another person, while in the latter pressure is created by the movements of the limbs by the person himself. Unless the person who massages the weak patient is strong and healthy, no good can be derived by the patient who receives massage. Dr. E. D. Babbitt says that a magnetic current flows from the strong to the weak. Mesmerists say that from the fingers and palms a magnetic current passes to others. It is also stated that a magnetic current tapers like flame at the finger tips. Massage is only intended to enable one to have

some exercise for himself when he is weak and unable to take the exercise.

Osteopathy.

This is the adjustment of bones which have gone out of their places either by accidental falls or by the pressure of foreign matter from inside. Osteopaths can diagnose diseases and locate them properly by pressing the thirty three spinal bones in the back. They say that by the adjustment of these bones and by the proper pressure on the spinal roots that pass through them and by rubbing, influence can be exerted on the various nerve centres and important internal organs such as the heart, lungs, brain, liver and intestines.

Homeopathy.

The claim of homeopathy, as a natural curative method, cannot stand because the substances selected are non-foodstuffs and drugs. This science cannot be easily understood by a lay man.

Tissue Salts.

Twelve tissue salts also cannot be classed under natural treatment on the ground that it

concentrates more on the supply of tissue salts and ignores the elimination purpose.

Chromopathy.

Chromopathy also requires much understanding to administer the different colours to suit different diseases. In this system the author allows persons to eat eggs and fish, though not meat. This science is superior to all the above methods as it provides a supply of energy through subtle forces of nature by one of the five elements, light, which is also an ingredient in the human body. This system also depends upon stimulation but stimulation is through the fine force of sun's spectral colours which are also food to the human body. Elimination is worked out through the skin by exposure. To work the other gates of elimination, the process of stimulation on nerve centres is depended on. The main gate for elimination is the skin because it covers the whole bodily area. The chief defect in the system is the prescription of improper diet. Again, elimination is partial and not general and complete.

How living foods help elimination.

The suppressed matter in the intestines is separated from the walls of the bowels by the rough cellulose i.e., shelly and scaly matter in bran and seedlings. The juices in fruits act as laxatives to counteract the toxins and work as purgatives. The oils in natural foods lubricate the whole alimentary tract and enable the smooth movement of the waste matter without washing away the natural secretions as in many purgatives like castor oil, however mild and lubricating though they may be. Most of the purgatives including castor oil create constipation for some period immediately after their use. This is due to the washing away of the daily secretions of bile and other intestinal secretions necessary for natural digestion. In natural foods there is no such evil. The water we drink and the water in food grains, curries, and fruits help in flushing the whole alimentary tract and act as a solvent in dissolving some burdensome secretions and solid deposits in the tissue wastes. Thus it is quite clear how living foods and the natural beverage water act as suppressive and eliminative medicines.

How living foods act as nutritious tonics.

We observe that the efficiency of various nervine and other innumerable tonics is highly spoken of in the medical world. But no doctor can suspend food and strengthen his patients by giving the best tonics prescribed or prepared by him. The patient derives his strength only from the food nutrition in the diet, and not from the tonics administered.

It is admitted by all doctors and experts that germinated seedlings are full of vitamins and are highly nutritious. Similarly, nuts and fruits and vegetables are highly spoken of. Many doctors praise the potency of leafy vegetables. But leaves cannot be eaten by themselves by man. As all germinated seedlings are minute plant buds, they possess the properties of leafy vegetables. These seedlings are sweeter to the taste of man than the green leaves in nature, which are food only to animals. Not a single natural uncooked food substance is devoid of nutrition. Thus living foods are nutritious tonics also. From the above facts one can understand how living

natural food substances possess the three qualities combined in them for which three different medicines should be used by the other system of cures. For example, for suppressing a symptom a set of drugs is recommended. For elimination another variety of medicine is prescribed while tonics are a third set administered in the convalescent stage to give tone and strength to the system.

It now remains to be shown how living foods can supplant all the other existing systems of cure. Living foods being natural food substances enter the digestive tract internally through the nerves in the alimentary mucus membrane which is the nearest route selected by medical experts in all various drug systems. The living natural food substances are non-irritant and devoid of stimulation in medical or natural treatments. Natural foods are highly nutritious tonics by themselves without combinations or preparation.

Thus we observe that the natural food curative system resembles the medical system in reaching the affected area of disease or trouble through the internal digestive tract

and circulatory system and through the direct and nearest nervine route to the central nervous system. It differs from the medical system in being non-stimulant and non-poisonous.

Both the medical and the natural systems depend on stimulative methods though the former stimulates from inside and the latter from outside.

The living food curative method differs from nature treatments in being non-stimulant and in selecting the nearest internal and direct route to the cerebro-spinal axis, i.e., the central nervous system. It is like the hydro-pathic system in working through eliminative gates, but is superior to it in also supplying nutritious non-irritant natural foods.

The tissue salts system is reticent on the eliminative process. Hence it is one-sided and wanting in proper balancing.

As a balanced position is beautiful to look at and happy and easy for the man who maintains it, so health is the result of a balancing pose in life. Therefore all methods of treatment must maintain the means of keeping such a balance.

The above system is superior to the tissue salts system because it is in itself a feeding, supply and eliminative process, while this uncooked food system is free from all the defects in the existing systems of curative methods and even excels them in simplicity, and lacking in dangerous and complicated methods beyond the common knowledge of ordinary men.

It now only remains to take advantage of the above qualities of this curative method and evolve a simple system for the general application of the removal of all diseases due to foreign matter.

CHAPTER VII

Pulse diagnosis and its relation to foreign matter.

The science of pulse diagnosis is not so much depended upon by Allopathic Doctors as those who practise Ayurveda or the Unani systems. Pulse diagnosis is all important in Ayurveda. The Ayurvedic doctor can read the internal state of the patient by feeling the beat or the throbbing of the artery near the wrist in the fore-arm or near the ankle-joint or at the root of the foot on either side. Generally, the wrist artery is more depended upon.

All systems of curative treatments admit that improper digestion is the root cause of all disease or complication. When food is not properly digested, the internal organs are over-worked to produce excessive secretions and to dissolve the food ingredients etc. In the stomach, gastric glands produce more gastric juice, pancreas gives more pancreatic juice and liver secretes more bile in the process of abnormal digestion. When there is excessive liver secretion i.e., the bile, the individual has a

craving for sour food articles, because sour acid neutralises the bitter bile. In the natural state, those animals which subsist on live foods do not like acid taste. Neither ants, birds, nor animals eat sour fruits. It is only human beings who are bilious that desire sour articles. Thus acid is an irritant to the healthy body and an antidote to neutralise and drive off the excessive accumulated bile. Though persons who begin natural diet desire sour fruits, gradually as they gain health, they hate acid fruits and prefer sweet ones. By constant over-production the collected secretions accumulate and the overworked organs become weak. When these accumulated secretions enter the current of blood circulated through the arterial system, toxins or poisons are produced giving rise to various diseases. When acid secretions predominate, severe pains all over the joints prevail. Alkaline secretions give rise to dizziness and pressure and pain in the head and bad taste in the stomach. Excess of bilious secretion produces jaundice and gall stones in extreme cases apart from primary multifarious internal troubles.

When these secretions with their innumerable toxin products are being circulated in the elastic circulatory tubular system, some of the heavy toxins stick to the internal mucus coat lining the blood vessels, arteries and veins, and their minute capillaries, and decrease the width of these vessels. Gradually during the course of time, as layers are formed, the hole for the passage of the blood pumped from the heart not only becomes small, but the walls of the blood vessels and their branches also become stiff and hard, losing their natural suppleness and elasticity. Whenever the blood vessels in the body become hard and resist flexibility, senility or old age can be counted upon, according to the pronouncement of eminent doctors like J. H. Kellog, M. D. (Superintendent, Battle Creek Sanatorium, Michigan, U. S. A.). Though a man is young in years, if his arteries are hard, he is weak and unable to endure fatigue and consequently old. Hence a young man of 16 with a stiff arterial system may be called a sixteen years old man while a man of 80 years who has fine flexible arteries and who can endure the highest fatigue may be called an eighty years young man. It is

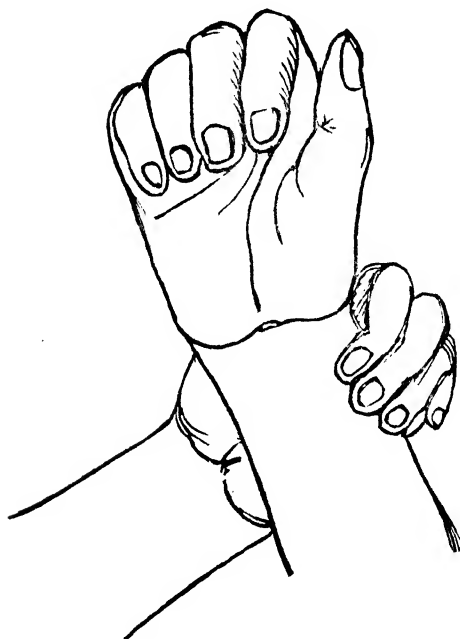
stated that a diet full of spices, artificial sugar, and salt with dead food combinations creates hardness in blood vessels.

The normal pulse beat is absent in men who eat cooked articles. The return of normal pulse is possible only after a hard strenuous effort for a long time. In some cases of hereditarily descending foreign matter it may take two or three generations to clear the system of foreign matter.

Diagnosis of the Pulse according to the Ayurvedic system.

When the hand of a patient is taken hold of by the doctor for feeling the pulse, and if the throbbing is felt equally on the tips of the three fingers, ring finger, middle finger and the pointing finger, the pulse beat is considered normal. Softness of beating with equal intervals of bulging at the wrist is a sign of healthy pulse. If the pulse is abnormally quick or slow, it shows the active or dormant state of the action of the patient's heart. If the throb only touches the fore or the pointing

finger of the doctor without affecting the middle and the ring fingers, then it should be



Pulse Diagnosis

understood that the patient's liver is being overworked and that there is much secretion of the bile, the function of which is to digest foods that have heat-generating properties. From the touch of the throbbing of the pulse of the forefinger we learn that the patient is

bilious and is suffering from heat. If the throbbing is only observable on the tip of the middle finger, we should learn that the liver is dormant and that there is mucus in the system. If, in this condition, cough is predominant, then we must understand that the mucus is covering the bronchial passages and the lung cavity. The pulse-beats on the ring finger only indicate bad digestive trouble, predominance of mucus, and want of heat in the system due to presence of fermented gases. The excessive mucus accumulation along with the gases generated by fermentation extract the normal blood heat by absorbing it from the blood. The internal state of the body varies according to the permutations and combinations of the pulse beats on the finger tips. The touch on the fore and middle fingers is an indication of heat and mucus. Such a pulse exists in the case of, consumptive coughs and fevers. The beats on the fore and ring fingers indicate excessive liver troubles with a predominance of gases. Such a state results in jaundice. Throbbing on the middle and the ring finger indicates the presence of excessive mucus in the intestines

and lower bowels, along with gaseous accumulation. In the above systems quick and slow throbbing indicate the changes in arterial capacity and elasticity. In the last stages of man's life the pulse beats on all the three fingers, heavily, and quickly; gradually the heaviness ceases, and the pulse beat becomes feeble. Gradually the beat or throbbing ceases on the pointing forefinger, then on the middle finger, and lastly on the ring finger. The heaviness and quickness indicate the overworking of the heart and the whole arterial system. A heavy pulse is a sign of blood pressure which is a harbinger of epilepsy or paralysis or some brain trouble. The absence of pulse beat on the forefinger indicates the clogging and obstruction in the capillary tubes lying in the tissues of the extremities such as fingers and toes of the hands and feet, skin, and head.

From the above diagnosis we see how destructive mucus accompanied by internal secretions and gases gives rise to numerous diseases.

The troubles arise during portal circulation when the hepatic artery joins the portal vein. This is the most important and complicated portion of the digestive process. The

existing literature on portal circulation is written on surmise and deductions based on dissected dead bodies. As soon as a man dies, there will be neither heart beat nor circulation. The whole blood coagulates and hence everything is said to be based on supposition. As the present radio science advances, it may supplant the existing X-ray examination and reveal the actual state and functions of the living bodily tissues. One may actually see the digestive, circulatory and other important functions which are a mystery to the present day science.

It is already learnt that fermentation is the cause of foreign matter such as mucus and other bodily wastes. If fermentation is stopped, there would be no foreign matter deposits in the human tissues and the science of diagnosis will have no place. Allopaths feel the pulse only to understand the state of the heart and learn about the elastic condition of the arterial system. Mechanical methods have now been devised to note the lines of ups and downs on graph paper by fixing a pencil to a machine attached to the wrist of the patient.

Many allopathic experts and learned doctors admit that the Ayurvedic pulse diagnosis is excellent.

Urine Test

This is done by the Unani Hakims or Doctors in a peculiar fashion by leaving a drop of oil on the discharged urine of a patient collected into a shallow plate. The doctors can read the diseased symptoms by observing the colours produced and the figures formed by the oil drop in spreading over the surface.

Urine examination in the Allopathic system is ascertained by the acid and alkaline conditions of the urine. The test is made with blue and red litmus paper. Apart from the visible deposits in the urine, albumen deposits and discharge of phosphates etc., are found by boiling the urine on a spirit lamp and testing it chemically.

As previously stated, all tests and examinations will become obsolete if fermentation is stopped in the human stomach. The theory of the application of living foods as medicine will be discussed in the ensuing chapter.

All human systems are alike so long as they take food pregnant with vigorous life. When all human systems are alike, the differences in appearance and shapes will gradually disappear.

CHAPTER VIII

The application of living foods as medicines.

There is not among us a single individual who is free from encumbered foreign matter. This is due to the fact that everybody eats cooked food. Therefore the apparently healthy people, even though they are athletes, are not immune to disease sooner or later in life. Even the few savages among Negroes, Esquimo and other races who lived on uncooked food eat flesh, fish, frogs, and some reptiles. It has already been shown in the previous chapter that as they are all unnatural foods, they ferment in the long digestive passage of the human body. It is not possible for human beings to eat flesh, fish, and other similar foods in their natural state as is possible for them to eat fruits and nuts. The above foods should be either seasoned or so cooked as to deceive the natural sentinels, the nose and the tongue. How cooking and seasoning make live foods lifeless has been already explained.

Thus men who move about and perform their daily duties pass off as healthy persons and those who are weak and infirm, and bed-ridden are considered ill and sickly.

In fact, in apparently healthy persons, fermentation is constantly going on owing to the unnatural eating of dead wrong foods like meat, eggs, and fish. With fermentation foreign matter is accumulated little by little, waiting to ferment virulently under favourable climatic and seasonable conditions and to find an outlet from the body. If all the foreign matter is discharged, the system becomes clear like a cleaned watch and works well, discharging its natural functions for some time, till fresh accumulation of foreign matter occurs under wrong, dietic or other habits of the individuals.

It can be inferred that those who are considered sick and who are laid up on bed are persons whose bodily vitality is endeavouring to throw out the internal fermented waste and the consequent obstruction with accumulated excessive heat. On the other hand, it can be

safely concluded that the bodies of the sick are undergoing a natural sanitary crisis.

Thus we learn that foreign matter is dormant and latent in the apparently healthy people while it is in the active and acute state in the sick or suffering people.

Treatment and its principle.

When there is excessive pain, pressure, or trouble due to the obstruction and fermentation of foreign matter in the tissues of the body, the first effort must be to suppress fermentation and then to try to remove the obstruction by the use of natural food and drink. To this end, both the healthy and the sick should drink water copiously and flush the stomach walls. If there is excessive mucus and other secretions are present in the stomach or in its upper passage (the gullet) water should be drunk till nausea or vomiting occurs. In severe cases of thick mucus and viscid internal secretions, hot water, as hot as the person can drink, should be gulped. By this process some mucus, bile, and other secretions are vomitted or washed down to the pelvic region. Some of

the excess water so drunk tries to escape from the skin and the kidneys. The other water flushes the alimentary canal from above downwards bringing along with it faecal residue. Therefore in some cases the drinking of water helps in the removal of faecal or colon obstructions. The water not only acts as a flush but it also dissolves the soluble wastes and carries them away. Water has also the power of suppressing fermentation and washing away the foreign matter deposit. Recognising this invaluable property our ancient Rishis and Saints recommended small doses of water-drinking thrice for every act of internal purification. A great doctor has spoken very highly of the efficacy of sipping small doses of water at frequent intervals during the course of the day.

After water is drunk by those who take solid food and ordinary cooked dishes, uncooked food combinations as already explained should be substituted. Soaked seedlings consisting of whole wheat and pulse in the proportion of 3 to 1 with fresh and tender vegetables, cocoanut scoopings and four or five plaintains or any

other fleshy fruit and juicy fruit such as sweet oranges are proper substitutes. By adopting the above combination of living food-stuffs those who take cooked dishes and perform their daily duties will do the same duties with the same efficiency as, if not greater than, before. The whole life in the universe brims with articles unchanged in nature. Nothing untoward happens if man reverts to natural life. It is like embracing truth, God, and Nature. With such reversion man's care and thoughts of his worries and troubles vanish as in the case of the other animals. God or Nature itself will take care of the individual in the way He protects the rest of living creatures. As has been already stated, fermentation subsides with the contact of the living atoms in the uncooked food taken by people. The rough shells of the germinated seedlings, and the cellulose in fresh vegetables and fruits detach the faecal matter sticking to the pouches of the colon. The fruit juices act as laxatives by stimulating the peristaltic action of the bowels. The water in the composition of the various food articles and the water that is drunk to quench the thirst will serve as a flush

and solvent. Here the obstruction in the bowels is removed and the fermentation in the bowel is directly suppressed the moment the the right living food enters the alimentary canal. Similarly, when the right living nutrition extract is circulated to the various tissues by the big and minute arteries, the fermentation in any remote locality is suppressed and the tissue wastes are drained through the venous capillaries. Thus from the moment right food enters the stomach unmixed with any other cooked food or dead substance, fermentation is stopped and poisonous obstructions are eliminated. As soon as the burdensome waste is removed, nervous energy is conserved. Consequently the body gains strength on account of the living nutrition supply.

Hence those who desire rapid beneficial results and those who desire to test the efficacy of the live-food cure would do well to suspend all cooked food completely throughout the day for some limited period and live on uncooked food-stuffs during that period. They can perform the same amount of work and can eat well and feel the satisfaction of a contented

cooked meal after partaking the prescribed uncooked combinations. The new convert has a clear and perfect motion next morning and feels the greatest pleasure which he had never experienced before.

The practice of nut and fruit diet.

Man is at present accustomed to eat various items and various combinations of cooked foods. When he wants to change his cooked food into uncooked food he should take as many dishes, varieties and combinations as please him. He must eat uncooked food as many times as he eats cooked food during the day and sometimes more often during the first two or three days. But he must not eat when there is no craving or hunger. He should wait till there is an inclination to eat again. Here he should discard the habit of eating according to the hours of the clock. During the early part of the change of cooked to uncooked food all fruits, nuts and other combinations may be carried in pockets. Frequent eating is not at all necessary if the subject of digestion and the evils of ingestion of more food at frequent

intervals are properly understood. The tendency of frequent eating is due to the fear that uncooked foods have no strength and are insufficient to give energy to the system. This fear due to popular conception can be overcome when we observe experienced people who are taking uncooked food for years, and false hunger can be conquered by cleansing the stomach and bowels by drinking hot water and applying enemas under proper expert guidance and advice for a few days. With these practical methods, presence of mind and a little determination, one can successfully gain his end and become a fruit eater for infinite enjoyment.

How a novice should begin.

He who desires to live on natural food or test the effect of this diet on his body for a limited period should immediately suspend all cooked food and substitute live articles in place of the dead ones. He must maintain the same number of meals in uncooked food as in his usual diet.

In place of liquid beverages fruit juices should be taken. For light meal combinations,

similar light combinations of live fruits can be substituted. For dinner and supper soaked seedlings mixed with cocoanut along with any fleshy fruit like plaintain (banana), guava, papua, or wood-apple, along with juicy fruits like oranges, grapes, batavias, pine-apples and the like would serve well. In the beginning, during three or four days, the novice should be eating some single fruit and be drinking water whenever he feels emptiness or apparent weakness. This weakness is due to the delay that happens when the live nutrition reaches the eliminated waste. Nutrition does not fill in the empty space till the surroundings are clean. This will only happen when the fermentation in the extremities is completely removed. These apparent untoward symptoms pass away within three or four days. Some people may suffer from slight cramps during the period of the change of diet for a few days. But this symptom is not a serious one and will pass away in a day or two. But one should be cautious in reverting to dead foods after eating uncooked food for a long time. Because like tobacco, cigar, opium, or alcohol one should cautiously take to cooked food in small

doses and adjust himself carefully because like alcoholic stimulants, cooked food is a stimulant and an irritant. If one reverts to cooked food suddenly after a long life on uncooked food, his face, eye-brows, and fingers become bloated and his throat choked with phlegm (mucus). This change is due to the vital power of the human body to throw out dead substances. Hence no thought or caution is needed for one to adopt living food, because it is nature's nectar and God's created nutrition. But when one reverts to disease-producing dead food, he must take it in small doses filling the rest of his stomach with fruits only.

Caution:— Soaked seedlings and cooked grains or puddings should not be mixed. Cooked grains and soaked seedlings ferment quickly and give trouble. Cooked grains, and bread or puddings can be eaten along with fresh vegetables and fruits. Those who wish to eat one cooked meal in the morning and one uncooked meal in the evening may eat rice or wheat along with cooked vegetables in the morning and completely live on fruits and nuts in the night with a light fruit lunch in the mid-day.

At the suggestion of this alteration no one should be under the delusion that cooked and uncooked combinations are acceptable. Cooked and uncooked things do not at all combine. Sometimes, when uncooked food enters the system of one who was long accustomed to cooked food it strengthens the old lurking fermentation in the tissues at the extremities of the body. Fermentation gradually increases and converts the rest of the live articles in the food into a fermented mass increasing disease. As time passes on, foreign matter is deposited and diseases originate. But one who has been accustomed to natural life receives warnings by a slight pain in the head or bowels or in some other organ if he commits an error. If such warnings are noticed and corrections made, nothing serious happens. If warnings are disregarded, nature takes the responsibility to dislodge the accumulation. If, during the struggle of nature, she is helped by some curative method, the obstruction of foreign matter is easily removed. If the obstruction is in the lower bowels, one should help nature by injecting water to the colon through a siphon enema. If the obstructed

waste is circulated through the lungs and the skin to the various organs of the body, a steam bath to the skin enlarges the pores of those organs so that foreign matter may come out through them. If kidneys are blocked, a cold application in the form of a bath may sometimes help the organs to dislodge the contained waste.

The existing systems are all curative systems only, because they concentrate on devising methods to help nature's struggle. They fail to recognise however the importance of live food which is in itself a suppressive, eliminative, and nutritive medicine.

One who desires to take live food should first understand the system well by careful study and observation and control his mind. Unless the mind is trained and conquered, there will be no use in trying to improve his physique. The relationship between mind and body is very close and subtle. Even without one's consciousness one may do things which he never contemplated. Even highly controlled lives of saints were subject to mental weakness

and they were led to very weak and childish acts bordering on madness or insanity. Anyhow a thorough knowledge of the subject should be possessed by one who desires to change his habits. A strong willed man may suddenly and safely begin the method and certainly reap the benefits of the change. For a weak-minded person the following method will be a safe course for adoption. Such a person should eat the above live food combination for four days and then suspend it gradually for a period of six or eight days. Then begin the live food and eat it this time continuously for 2 more days, that is for 6 days and then break it for 10 days and then begin again. When each fresh attempt is made, the period of taking live food should be increased till the person becomes completely accustomed to it. Many reports have been received that after one is accustomed to live food he does not desire to taste or smell cooked food.

It now remains for me to enumerate the system of treatment for the benefit of the sick and suffering.

As regards the variety of diseases, no consideration need be made as all diseases are due to foreign matter produced by *fermentation*. Therefore *the suppression of fermentation is both a preventative and a cure, side by side.*

Persons who are willing to test the efficacy of the live food curative system without the assistance of any other existing system should adopt the following method.

The sick person should be given water as soon as he opens his mouth. If there is phlegmatic (mucus) obstruction, hot water should be administered. Observing the digestive condition of the patient, if there is weakness or demand for food, some more water should be given. If a keener demand for food is observable, fruit juice should be diluted and given. This itself acts as a suppressive and eliminative medicine as previously pointed out. If diluted juice does not satisfy the patient, fruit juice undiluted should be given at intervals according to demand. There is no fear that this would lead to indigestion. As the body is a living organism possessed with some initia^l

energy, it retains the required nutrition throwing out the surplus through the natural gates of evacuation. In the dietetic treatment, as live nutrition is itself a medicine, it must flood the tissues to suppress fermentation and wash out the tissue encircling waste. In such a condition nature herself would stop further feeding and the patient learns through self-experience the evils of overeating. Till there is the next demand, nothing should be given. If a juicy fruit does not appease the hunger of the sufferer, a fleshy or pulpy fruit should be given. Thus gradually as hunger increases, nuts and soaked seedling combinations may be added. As regards over-feeding the existing notions apply only to cooked food and not to uncooked food. In uncooked food satiation comes automatically after the required quantity enters the stomach. As there will be no condiments or irritants, one cannot over-eat. It is not so in cooked foods. Even after the stomach is loaded, one eats things that are well-seasoned. Cooked food sticks to the bowels while live food gets out of the body by its own movement.

According to great writers the system should be flooded with nutrition for keeping the body brimming with health. During convalescence easily assimilable nutritious foods are recommended by doctors. In natural foods no thought upon nutrition need be bestowed as all live foods are nutritious. Only the digestive condition of the patient should be thoroughly understood and foods which are juicy should at first be taken. The condition of the bowels, sleep, and other symptoms of the sufferer should be examined and the heavy oily nut foods taken gradually. In the natural dietetic system if the meal is heavy there will be sounds and movements in the lower bowels indicating the deposit of mucus. Sometimes the fermented gases press upon the brain and create headache, belchings or yawnings. When the fermented gas accumulates in the large bowel, it passes through the anus below. When such a slight warning of nature is neglected, it leads to auto-intoxication spoken of by J. H. Kellog, M.D. This auto-intoxication is nothing but the trouble created by the colon. The poison generated by the colon-obstruction circulates into the stream of blood by the law

of diffusion in the arterial and venous capillary mesh that surrounds the structure of the colon. The symptoms of auto-intoxication are evident in the foul smell which comes out while a person speaks. This bad odour is the faecal waste which comes through the mouth as it cannot escape through the anus which is its proper channel. Hence the simple treatment for auto-intoxication is water drinking and natural diet.

During the dietetic treatment to eliminate excessive heat the body should be cooled by baths. In cases of chills, the body should first be heated by hot and dry applications to the skin by hot water bottles and wrapping the patient with dry blankets underlined with cotton. After the chill passes away, a sponge bath should be given to the entire body from head to foot, sponging each limb separately and drying it. In other cases the bath should be given to the entire body from head to foot. In so doing care should be taken to see that the person who takes the bath does not feel the shock due to cold. To avoid such a shock the temperature of the water should be gradually

lowered by adding cold water. Unless and until the crown of the head, the medalla oblongata, which is the complex centre of nervous control over internal and external involuntary and voluntary muscular structures and the spinal column – the elongation of the brain – is directly cooled, the foreign heat (excessive accumulated heat other than the normal blood heat) cannot be cooled and eliminated. The time-limit prescribed by various writers in cases of certain diseases varies with the vitality of the patients and the latitudinal and the longitudinal localities of the globe. The present books on nature cure are all written by western writers according to the conditions that exist in those climes and countries. The movement of reaction in hydro-pathic or other naturopathic treatment is an important item for observation and study. This point of reaction in the bath or other treatment cannot be determined by any other person, however great an expert he may be. It should be observed by the individual undergoing the treatment. The chillness is the beginning of untoward symptoms. In the zones near the equator, this chillness or cooling

sensation spoken of in the New Science of Healing and other books cannot be felt in partial baths in the tub. The water in the tub gets heated very soon and fails to draw off heat. This difficulty can be overcome by prescribing a bath in the open air in a natural expanse of water, a river or a lake. When a person takes a bath in a river, no one need ask him to come out of water. As long as the bath is comfortable, he will remain in the water. As soon as chillness is felt, he will get out of it. A strong person remains for a long time while a weak person comes out sooner. During hot days one can remain long in water while on cold days he quits the bath soon. In partial baths in the tub the time prescription by surmise is a clear failure. In places where there is no river or lake one should come out to the open air and take a bath by pouring water over his head and making it flow over the back of his neck and spine till he is completely cool. The bath must be pleasant and the glow after the bath must be comfortable. During chill weather before going to bath, one should rub his body with the palms of his hand till there is sufficient warmth. During

the bath also the body should be rubbed with his palm and fingers or a rough towel till there is a red glow. For weak patients healthy attendants should rub their bodies well, while a jet of water is being poured. The coolness of a sea-bath occasionally is a very good tonic to the system. Hence the main fact of reaction in a bath is highly essential for self observation. This has become automatic in open air, sea, river, or lake baths. No expert guidance is necessary. However ignorant a person may be irrespective of age, he or she will automatically come out of water as soon as he or she feels an inclination to come out of it. This inclination itself is the point of reaction. This varies with the internal nervous vitality.

Hence the whole dietetic system consists of the eating of fruits and nuts available in the localities as procurable in the various seasons and taking baths in the nature's vast expanse of moving water, immersing the head and the whole body, in water as long as the bath is pleasant.

The time of Bath.

In all seasons in the zones near the equator the proper hours of taking a bath are between 4 A.M. and 6 A.M. When stars shine brightly on the blue sky before the sun rises in the horizon, the natural ultra-violet rays of light fall upon the body of the bather and upon the whole surface of the earth. A bath taken in this period is both life giving and cooling. The blue light from the sky mixed with the bright starry light and the red rays of the rising sun combine and form ultra-violet rays. To produce these rays costly, electric, and radio instruments are devised by scientists. But these artificially created rays are not equal to the natural ultra violet rays. The artificial rays become either intense or too weak to effect the desired result, however subtle the scientific instrument may be. It is always safe and the result certain, if persons depend upon the fine forces of nature and their potentiality. Realising this efficacy Hindu Rishis and Seers of ancient times embodied the rules of personal hygiene in the individual daily religious life. Every Brahmin is directed by the religious code

to take a bath early in the morning between 4 and 6, the period which is called Brahmi Muhurtam and Ushakalam. Therefore both from the scientific and religious points of view the morning bath is medically energetic and efficacious between the period when there are stars in the sky and before the sun appears on the horizon.

Sanitation.

All the scientific experts and learned medical men insist on outward sanitation and purification. But they do not attach much importance to internal purification and sanitation. This is due to their faith in the theory of microbes, and micro-organisms. But nature cure experts such as the authors of "New Science of Healing" state that microbes have no place in the living organism if it is kept pure, i.e., free from foreign matter which proves to be the origin and seed bed of disease producing microbes.

All authors of physiology admit that the powerful white corpuscles in the spleen and elsewhere fight with and destroy by devouring

extraneous microbes which find their way into the system. If a room, or a house is kept unswept and uncleaned, worms and insects thrive in plenty. Similarly, a body full of foreign matter is a strong and congenial asylum to the microbes that find their way into the body through food or drink or through the nose.

Therefore even if the house or town is insanitary and epidemics are rampant, there is no fear of catching the epidemic if the individual is internally clean. However, one should not think that external sanitation is unimportant and may be ignored. Both through internal and external sanitation and purification internal vitality is increased. The one-sidedness of attending to external sanitation or internal purification cannot but lead to harmful results. Living diet is the greatest potential agent for internal cleansing of blood and through it the whole physical body. When the whole body is clean, a pure mind can exist in it. Serenity follows and sublime thoughts emanate from a clean and clear brain in the human body. In the New Science of Healing it is stated that diseased thoughts emanate from diseased brains. Now the cause for diseased thought is

the presence of foreign matter in the body and consequent impurities of blood. Such impurities are driven out by natural living diet.

Both for the sick and the robustly healthy persons, living food is nectar able to suppress fermentation, expel or eliminate foreign poisonous wastes and invigorate the body like a nutritive tonic. From this it follows that all live food is the right and proper soothing medicine. All that is not food is poison and all poisons and poisonous drugs are irritant and foreign matter to the living body.

In the pages that come the readers will see how living diet solves the wants of men, and reduces the present world-wide economic distress and its evil effects. The fact that man's existence depends firstly on food and secondly on clothing is a proverbial saying in Telugu. If men learn to prepare the articles required for themselves in their surroundings, the struggle for living will be solved at no distant date.

CHAPTER IX

Natural food and its economy.

For our food cereals are husked, pounded, and washed while vegetables are peeled, washed and squeezed with salt. To make good the loss of articles drained away by washing, common salt, pepper and other condiments are added in the cookery. Natural food is thus more economical than the unnatural food in use. Natural food articles can be eaten by themselves and their natural taste relished while cooked things require additions for artificial taste. No manipulation is necessary for natural diet while the skill of an expert cook is necessary for the preparation of cooked diet. No firewood will be necessary for natural diet. No forests need be cut and no mines need be dug for fuel for natural diet. No salt, or sugar or animal fat is necessary for one who lives on fruit diet. As cooked food is a dead lifeless mass prepared with condiments, more than the required quantity is consumed by many, while live food such as fruits and nuts cannot be eaten beyond the

limit of hunger as it does not contain additional pungents to tickle the taste. No utensils are necessary for natural food. Even kitchens and dining halls are superfluous. It is clear therefore that unnatural diet is more costly, disease-producing and life-decreasing than natural diet. Hence by returning to nature, energy, life and money can be saved. The life of a human being will be buoyant, and bubbling with energy and efficiency when natural diet is resorted to. The brain of one who lives on fruit will be sharp and divine thoughts descend to him during his calm moments. Complete digestion and evacuation is the result of natural diet.

Sound health is maintained as long as digestion and evacuation are satisfactory. When the body or physic is sound, the internal mind is efficient and clear. To keep a perfect balance of mind and body natural living is a necessity.

How to reduce the expenditure on food.

The mention of fruit diet creates a wave of trembling among people who are accustomed to unnatural living. They are afraid of

the cost of fruit and nuts. When we avoid luxuries in cookery and the price of those articles is distributed among fruit and nuts, the expenditure on food will decidedly be less. This is not merely a statement on supposition. The fact has not only been tested personally by various individuals but also experimented upon collectively for months in different centres and camps. From the statistics prepared by the Indian Naturopathic association, Bezwada, it was found that the cost of food per head per month on uncooked food with soaked seedlings, ground nuts, cocoanuts and vegetables did not exceed Rupees three and annas eight. With this small amount some of the individuals who lived in the camp were able to put on weight. Vide Appendix (D)

When the articles of food are cultivated or grown on a farm the cost of food-stuffs falls into insignificance. In getting food from nature man should look ahead and observe how other living creatures are procuring their food without any previous preparation. Food is ever ready in nature for consumption. Animals and birds live on and thrive without tilling the

soil or cooking their food. Man can also lead a similar life if he so desires to mould his living. There are many plants and trees which yield fruit in abundance twice a year. It is only necessary for followers of this nature method to select and gather such plants and plant them near their vicinity to gather their produce. Then living becomes easy and happy and free from care or worry. In nature the birds that live together in couples do not support each other. Each picks up its own food in nature. They unite in the lovely nest to procreate their species. Man may also lead a similar life.

Selection of a plot.

To grow a garden one must select a plot which is fertile and where there are natural water sources. After the suitable selection of the ground plants such as plantains, figs, grapes, vines, papaw, guavas, pomogranets, sapotas, oranges, lemons, cocoanuts, mangoes, wood-apples, custard apples, and pine apples etc., which grow in the locality should be planted. Vegetables such as tomatoes, snake

gourd, ladies fingers, cucumbers, pumpkins and various tubers and ground-nuts should be cultivated every year in their respective seasons. The food of man and his family will then be available in his compound. For raiment, if a few cotton seeds are sown along the fence or between the fruit trees, the cotton required to clothe himself and his family may be easily grown. If the members of the family spend one or two hours a day, the thread required for clothing can be easily spun. This garden-life is self-supporting and self-containing without the necessity of going to other places for living or for purchasing food-stuffs from markets and fairs. As all articles of food-stuffs cannot be cultivated in a particular locality, a system of exchange or bartering of food-stuffs and raiment may be introduced with advantage. Gradually, the value of currency may also decrease.

The present evils of keen competition, strife and discontent will also gradually disappear giving place to co-operation, friendship and contentment, if people resolve to lead this life. Disease and misery will have no place among those that live in these gardens.

We labour hard to eke out our daily bread and clothing. When such food and clothing is available in our vicinity there will be no necessity to go elsewhere for labour. We may dig our ground and water our own plants to get their produce. Even without care plants produce in abundance; with proper care and nursing a more abundant crop can be gathered, sufficient not only for the members of our family but also for our other ignorant, invalid and disabled brethren.

There is no more independent, fearless, peaceful, and helpful vocation than horticulture and agriculture to uplift the down-trodden and heavily indebted nations. Thus the only solution for the present economic crisis is the reversion to natural diet, which will surely reduce our medical bills as well as the luxuries of the present civilisation. A garden consisting of four cocoanut plants, ten plantains, half a dozen figs, one grape vine, one guava, one mango, one sapota, one orange, one lemon, two custard apples, one wood-apple, four pine apples and four cotton plants with two hundred square yards of ground for growing groundnuts etc.,

and two hundred square yards to growables is amply sufficient for a husband to live upon. If natural flowing water or bubbling spring water is not available, we have to sink wells or dig tanks for watering our gardens and crops.

Village reconstruction on the Co-operative system.

The reversion of people to natural diet or uncooked food will enable them to reconstruct their villages on a co-operative basis. As all people cannot have lands to cultivate or a taste for agricultural duties they may labour for the agriculturist who will supply him with the necessary articles of food. People who continue their hereditary occupations will be the important members of the village community and will be depended upon for their work by the rest of the villagers. Thus the village carpenter, smith, priest, accountant, barber, dhoby, shepherd and watchman form the important wheels of the village machinery. The whole machinery is out of gear when any one of its wheels does not move smoothly. In all hereditary professions, the son excels the father by his constant work and observation.

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iving up of one's own hereditary calling the glamour of a few administrative jobs proves disadvantageous in the long run. Further, such lucrative jobs are few and far between. None should harbour the idea of becoming rich all on a sudden. Easily-gotten wealth is sure to blind men and lead them to erroneous ways of life, bringing disease, misery and sin in its wake. To restore contentment, health and happiness, one should make up his mind to return back to nature and eat natural foods such as fruit and nuts. Men need not think that they will be looked down by society if they adopt natural food. People will gradually observe the benefits, economy and efficiency of nature-diet, and adopt the system themselves. Thus the constant and persistent practice of a few brings together many disciples to this mode of living. Leaders should always remember that it is the example that counts.

CHAPTER X

Natural diet and Sexual powers.

Generally people are of opinion that potency diminishes if people adopt natural diet and non-irritant food-stuffs. Condiments and pungent things are considered potent factors for sexual power. This is a false notion that is either imbibed by lay people through misleading advertisements or infused into them by ignorant quack doctors. That the notion is false can be inferred from a scrutiny of the sexual powers of the animals in nature.

Sexual weakness, impotency, and sexual diseases from which men suffer are absent in other animals. The only animals that suffer from sexual diseases are dogs that live with men as they eat unnatural foods. The other animals are free from such sufferings. In nature all animals are prolific; they unite and cohabit only during the rutting seasons. Each co-habitation is sure to produce pregnancy and brings about the propagation of the species.

These practices are absent in men. In the first place, there is no special rutting season in men. Countless unions are unable to propagate the species. Apart from the evils of impotency and of several diseases several untold miseries are experienced by men.

All these sufferings and woes can be averted if men adopt natural diet which acts as a suppressive, eliminative, and tonic medicine. Natural diet and natural life will revive all sexual efficiency once again and enable men to recognise the rutting periods. As the period of natural living increases, men will regain the power of making each union a fruitful one.

In nature a single bull is able to impregnate a herd of cows. Similarly, sexual efficiency among men will be great if they avoid all irritant and dead food substances. After impregnation the female should not be touched again during the three succeeding years by which period the weaning of the child will be complete. If, during this interval given by nature, man observes celibacy, an efficient race can be propagated. The condiments and greasy stuffs that men now consume irritate

the sexual nerves and create a desire for constant co-habitation which leads to sexual weakness and nervous debility. Many authorities on sexual science have warned people not to mistake a constant sexual desire for sexual potency but note in it the verge of ruin and downfall of the last sexual ray of strength.

Some people are afraid that men may become beasts by adopting natural diet and may begin to lead a life of promiscuous intercourse like the breeding bull of the herd. There cannot be that fear as man is endowed with reason and thought. By reverting to natural diet the faculties of thought and reason are developed as a consequence of the purification of the blood and man would not descend to the level of beasts. The study of sexual lives of birds like the doves will enable husbands and wives to live according to the dictates of nature.

Highly seasoned diet, going to sleep late in the night, and long attendance at cinemas and dramas are vices that ruin the health of people.

mothers and the artificially prepared milk imported in tins. The young of animals do not suffer from dearth of milk. Nature provides food for the child long before it is born. From the fourth month as the foetus develops, milk tickles in the mammary glands of the mother. By the time the foetus is fully developed and the child is born, the udders and breasts of the mother will be full of nutritious milk. The unnatural living of human mothers is the sole cause of dearth of milk in their breasts. By reverting to natural diet profuse milk tickles into their breasts. When such is the fore-sight to provide food for the coming infant, why should there be dearth of milk among some of the human mothers? Those who suffer from lack of milk are those who suffer from some disorder or who neglect the rules of health. Hence if those mothers correct their bad habits and take care of their bodies by observing the simple rules of health and hygiene, the necessary milk for the infant's suckling will be secreted. Till the health of the mother is improved and till the usual milk is forthcoming, the infant can be fed on the milk prepared from natural food-stuffs.

Milk prepared from nuts, fruits, and soaked seedlings.

Let us first understand what ingredients go to form the milk in human beings or other animals. Milk is nothing but the essence of food in the proper diluted form. In the natural dietetic system the food-stuffs that are taken are soaked seedlings, cocoanuts, plantains, and other fruits etc. The essence got by crushing this food and by diluting with coconut water to the thinness of cow's milk is the food for the human infant, for he is but a miniature human being in a delicate condition. In the state of infancy as there will be no teeth and as the cells in the alimentary canal will be delicate, nature has provided food in a liquid form. Hence a substitute equal to natural milk is the essence of natural food-stuffs diluted as indicated above.

Method of preparation.

For one handful of soaked and germinated wheat half a tola of soaked and germinated Bengal gram and one coconut with six dates or four fresh plantains should be well crushed

in a mortar with pestle and made into a pulp. If the pulp so prepared is squeezed in a cloth a white liquid can be collected into a cup. By adding tender cocoanut water or ordinary drinking water, the thick liquid can be diluted to the thinness of ordinary milk. The milk so prepared will be of the delicious flavour of fruit and will have sweet taste much better than imported tinned milk. Many infants who have no mothers or whose mothers have no milk and who have been fed on the milk prepared in this manner are all thriving very well and are growing vigorously. Many invalid infants who have been suffering from serious types of dysentery and other complicated maladies have been restored to perfect health with the use of this milk. Even adults may with advantage substitute the natural nut and fruit milk for the animal milk used for coffee and other stimulating beverages.

The milk thus prepared may also be given to old people who have lost their teeth. For such people soaked germinated seedlings, cocoanuts, plantain or any fleshy fruit can be crushed and made into a soft pulp. It will be sweet

and soft like butter so that people without teeth may well extract the nutrition in it by pressing the mass with the tongue against the palate. The following chapter shows the advantages of resorting to natural diet.

CHAPTER XI

Facilities for natural diet.

As there is no necessity for firewood or any other fuel for the preparation of food for those who take natural food-stuffs apart from the saving of trouble and cost on that account, the comfort, ease, and saving of time enjoyed by such men are advantages that ought not to be lost sight of.

When fire is dispensed with, there will be no necessity for cooking. Each individual can prepare his own meal without dependence on another. Travelling will be very easy and comfortable to those who observe natural diet. They need not wait for their meal. Whether they are in a cart, boat, motor, train or an aeroplane, they can enjoy their meal. The natural diet that one requires may be easily carried in the pockets of their coats.

As all diseases are due to fermentation, there will be freedom from diseases when we revert to natural diet.

No spectacles will be necessary and no artificial teeth need be paid for.

Drink and other stimulating foods.

The use of alcohol, tobacco, and other stimulating articles will gradually vanish as one begins to take natural food. For example, if animals are brought near the vessels that contain the above stimulating drugs, they avoid their mere smell and run away from them. The reason is that the sense organ of smell is very sharp in the animals that live on live food. Even among men who begin the use of alcohol, tobacco, or opium a sensation of nausea and reeling is felt. But by constant practice and disobedience to nature's warning, poison is forced into the blood and gradually accumulates in the tissues till nature finds occasion to get rid of such waste matter. If we take to natural diet our sense organs will get back their sharpness and our bad habits will begin to vanish.

If money expended on drink, medicine, spectacles, tinned milks, and bad habits is saved to our country men, India may hope to revive its past glory.

CHAPTER XII

Conclusion.

Nature points to mono-diet or single food-stuff to be eaten at a time. Combinations of food-stuffs are unnatural and harmful. By combinations more food than what is necessary goes into the system which is the root cause of losing the balance of health.

Even animals in wilderness lose balance of health when they are not able to get their prey in proper time. Hence a timely meal when the system requires food is an important factor for keeping the balance of health. Discharge of quick evacuations without constriction is equally important for good health.

There are people who have been living on uncooked food for years together and who have been maintaining excellent health. Some there are who have been living on uncooked food with a slight addition of cooked food such as husked rice flakes soaked in sour milk. The experiences of some of these people may be gathered from the appendix.

It is not sufficient for a single man to recognise the evils existing in the habits and customs of the human race. To practise, to propagate, and to introduce reforms a great deal of tact and time is required. Man is a creature of environments. Those who wish to reform themselves cannot always succeed unless they bring round the society immediately surrounding them. Obstinacy brings on misery and the man feels isolated and unhappy for incurring the displeasure of his relatives or friends. Anyhow example is better than precept. When definite good results are visible among the sufferers, the system of living diet will quickly spread as it is easy and within the reach of all, whether rich or poor, old or young.

Though relief in the shape of reaction can be given to every patient in all stages of suffering, yet if the internal organs have lost their vitality the relief or reaction does not stand and the patient succumbs.

Even diseases like consumption, paralysis, leprosy, lucoderma and cancer can be cured by natural methods of treatment with natural

diet. Natural diet and rest alone are sufficient for wasting diseases like tuberculosis.

For the benefit of suffering humanity various local treatments and methods of natural diet will be prescribed in the pamphlets proposed to be issued for giving immediate and quick relief to the sufferer. Treatments according to chromopathy, hydropathy and massage, electric light treatment, and yogic control of breath and concentration to give immediate relief will also be explained in them.

Let us hope that people will realise that the nature method of living is a curative, preventative, and harmless method within the reach of all sections of humanity.

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APPENDIX A.

Raw Starch.

Regarding the digestion of starch many believe that in its raw state it cannot be properly digested. This is also a surmise and a fallacy if one observes nature carefully and draws inferences from it.

In creation all birds, animals, and insects consume raw starchy grains without any care or manipulation and thrive well and lead a perfectly hale and healthy life.

Even supposing that human structure and physiological functions do not permit the digestion of raw starch, nowhere have we recommended the use of starchy grains as they are found in nature. When raw starch is eaten as it is procured in nature, one may be afraid of the harm resulting from it. To change men from cooked to uncooked menu, without producing a feeling of the deficiency of the

nutritious value of food, our chapters on the balanced combinations of food recommend the manipulation of these raw starchy grains, which are first soaked in water for twenty hours and aerated under shade and exposed to light and air for twelve hours, draining away all the water and keeping them in an earthen or silver vessel or in an uncovered cocoanut shell with a narrow mouth and a broad bottom. Otherwise, during periods when the temperature is warm and dry, the seeds become dry and hard and cannot be easily masticated. As previously observed, the process of cooking is invented to make hard grains soft for easy and comfortable mastication. The same process holds good in the process of soaking as it renders the hard grains soft.

An important fact has to be noted that the starch in the soaked starchy grains is not in the same unchanged sleeping condition as in the raw starchy grains in nature. The condition of these seedlings is completely changed when they are soaked in water and exposed to light and air. These are two clear separate processes and artificial manipulations with the

human hand. The first process of soaking converts hard grains soft and the latter step gives them life and vitamin potency. During these manipulations the starch in these grains naturally undergoes a change and forms sugar for human welfare and health. Otherwise, people who have been fearlessly practising this diet since the publication of my Telugu book "Apakva Sakaharadwaita Siddantum" or "Universal Raw Balanced Vegetarian Food" would have either ceased to exist or become invalids. On the contrary they are quite healthy, their ailments having been thoroughly cured. (Vide Appendix B.)

Again, in the culinary process the method of trying to make the hard raw grains soft and converting raw starch into sugar by chemical action has been already clearly proved to be unhealthy, as cooked things are shown to be lifeless and dead matter causing irritation in the living system and liable to be expelled by internal nervous powerful action. The above facts have been clearly tested and 'proved by the author and all the members of the Indian Naturopathic Association, Bezwada, for more

than six consecutive years on their own selves and by many other people with their families. All these persons belonged to different castes and creeds including men, women, boys and girls varying in age from infancy to old age. Both people of robust health and bed-ridden patients such as consumptives and nervous patients partook the diet for one month in the hot midsummer month of May during the years 1933-38 in Inavalli of Amalapur Taluq, Madanapalli of Chittore District and Bezwada of Krishna District. (Vide results published in the journals of the Indian Naturopath for the months of June and July of the above years annexed here—(appendix C). Further, with the help of this living natural dietetic combination it was not only possible to heal diseases but also possible to unite people of different nationalities to dine together, forgetting their religious differences and forming a common brotherhood. Live diet has the power to cleanse the system internally, purging it of all impurities and making all human systems uniform and alike.

2. The Atomic Theory.

Science teaches us that all objects in the universe whether large or small are all composed of minute atoms and cells according to inorganic and organic groups. These groups have a close relationship to one another. It is sufficient for us to learn that the organic and inorganic groups and the atoms and cells of which they are composed have individual and common functions and move with ever-unfailing regularity for their progressive evolution and destruction and bear a common and whole relationship with the terrestrial and celestial planets and their atoms and their movements. Thus the individual atomic and cell movement is related to the universal cosmic and rhythmic activity and movement of minute atoms and large cohesive massy bodies. On serious thought and consideration the birth and death of animals, and the creation and destruction of objects seem to be common-place automatic happenings for which anxiety, worry, fear or pleasure is out of place and beyond individual human control, in spite of the highly advancing knowledge revealed by various branches of sciences.

Having considered the mutual relationship of various individual objects in the cosmos for their creation, progressive advancement and final destruction, one can perfectly understand the wise and beautiful cyclic revolving process for the new appearance, entrance, gradual growth or development and the final disappearance or exit of animate and inanimate objects in creation.

In this diversified and wonderful universe of all living and lifeless objects depending on one another for their well-being and destruction, suffice it for the present to examine the birth, growth and final disappearance or death of animals and human beings.

3. How bodies are formed and disintegrated.

To trace the beginnings of animal life one naturally goes back to the entrance of the impregnated spermatozoa into the ovum in the womb of the female. This source is from the visible material world in the physical plane. Philosophical researches with the aid of mental exercise and penetration into the spiritual invisible plane beautifully link the spirit to the

body. No material proof is forthcoming to bridge this gulf except by depending on the inference drawn by the authors of ancient philosophy.

It is however stated that there are invisible minute vibrations of ether, sound, light and heat waves which unite with the minute atoms of earthly particles and cause the formation of the tiny living protoplasmic cell in the form of seed (spermotosa) in the male or cavity of the shell (ovum) in the female. A Vedic hymn says that from Akasa (firmament) a cloud is formed from which sound and water generate in the form of thunder and rain through the earthly agency, i.e., seeds of plants are sprouted on earth which are called food (annum) by eating which man or beast with a body (purusha) is formed or born.

As no sound vibrations of sound, heat, light cold, or taste (rasa) are felt without the sense organs in the body, one can see the necessity for the formation of the body with special senses and other motor organs for the enjoyment of sight, hearing, taste, feeling and movement. For this purpose special sense organs,

the eyes, the ears, the tongue and the skin exist in the bodies of animals with the mental power or faculty of understanding and guidance.

4. Plants and their formation.

Mr. J. C. Bose of Calcutta has with minute subtle special instruments given proofs that plants not only possess minute living protoplasmic cells like animals but also have similar circulatory and nervous structures and has been able to record the feelings of pleasure and pain in plants. Thus plants are said to be fixed live cellular beings without organs for movement. It is a well-known fact that almost all plants sprout when seeds are planted or thrown into the earth with the action of moisture in the rain water absorbed by the earth and the heat of the sun. After sprouting through the shells of the seed, the plant gradually grows and develops into a large tree with its long roots, massive trunk and innumerable large branches with thick foliage, flowers and fruit. During this process of development the plant or tree from its embryonic stage gets its nourishment direct from the various elements and metallic salts in earth and is nurtured by

air, light and heat. From the air it is fed with nitrogen and carbon di-oxide. The small cells in the roots of the plant suck water from the ground and circulate it throughout its structure to the topmost leaf, flower and fruit, while the cells in the upper leafy ends absorb food materials from the air and send them through their structures. The plant cells, we are told, can only perform these functions in the presence of sunlight and heat. If there is no sun, the plants cannot thrive and cease to exist. While the plant cells take carbon and nitrogen from the air, they liberate oxygen on account of some internal mysterious chemical action.

5. Divergence of animal life from that of plant life.

Physiological & Physical Differences.

Though plants possess the circulatory and the nervous systems they are devoid of motor mechanism as is found in animals. Generally the structures of plants and their tissues are hard and fibrous while those of animals are soft, flabby and pulpy. In most of the plants no profuse liquid flows when a cut or bore is made into their structure as in the case of animal bodies. Plants do not visibly express

pain or suffering when any injury is inflicted on them as in the case of animals. There are many other divergent differences between plants and animals.

(a) Chemical and Internal Differences.

We have seen how plants take their food from the elements and compounds in the earth and continue to thrive. While plants take carbon di-oxide from the air and liberate oxygen, animals breathe in air, take oxygen and liberate carbonic acid gas or CO_2 by exhaling it.

(b) Economy and Conservancy in Nature.

Thus from the above external (physiological) and internal (chemical) divergences of plant and animal life it can be observed how nature has devised conservancy and an economic automatical cycle of existence without wastage. Thus in nature we see the automatic balancing and regularity from a minute cell to the highest collective mass or bodies. The relationship is so arranged that the wastage of one is the food of the other. From the relationship of plant and animal lives this fact is

learnt. Plants thrive on wastage or refuse of animals. The dung of animals serves as manure and food nutrition to plants while the waste refuse, i. e., the oxygen liberated by plants is the main living food source of animals. Further, plants yield fruit, and seeds for monkeys, human beings, birds and insects while quadrupeds and some insects thrive on the foliage of trees and also on their tender structures. Thus one can see how important plant life is for the existence and propagation of animals. The conservancy of nature can also be observed in many ways. With the decomposition of big animal bodies small organic bodies such as worms and insects are generated and many inorganic compounds and salts are formed which go to fertilize the earth for the growth of plant life again. Similarly, when plants fall to the earth owing to great changes in nature such as earthquakes or deluges, some of them become buried deep in the layers of earth where by the pressure of the above earth-layers they are compressed and by the internal heat of the earth they are charred and coal is formed in mines. The remaining dead plants or trees on the surface of the earth become

subject to the action of moisture on earth's surface in marshy bogs and in the surrounding air and also decompose and form organic life and inorganic substances as in the case of animals.

6. Chemistry of human digestion.

How animals including human beings depend for their existence on plants is now clearly understood. Among these animals some of them live on the roots of plants, some on the leaves and tender branches and structures and some on fruits and seeds of these plants while some live by feeding on the bodies of other animals. Thus a balance of creation and destruction is maintained in the universe with the arrangement of the source of food. It has been found that man is only a fruit and nut eater from the physiological disposition of his teeth, his alimentary canal, internal viscera and secretions of these digestive organs. He can also eat a few of the soft sweet roots of plants as some animals. Therefore the main source of his food is the produce from plants and trees which absorb metals and water and give them to animals and human beings. Thus

the metals and their compounds in the form of salts and the water which human beings consume and drink through the long accustomed habits of generations are not their congenial food substances. Hence when they are ingested into the system they act like irritants and form foreign matter till they are expelled through the natural gates of evacuation, i.e., excretory organs.

That the water of rivers, springs and wells is not the proper beverage for man is a new startling revelation to almost all men. Still it is a fact. The juices in vegetables and fruits and the water in other food substances that plants yield are quite sufficient for men who lead a natural life. If such people drink water it goes to cool the internal structures just as the water poured into the radiator of a motor machine serves to cool the burning heat of the machine generated during its rapid working motion. It has been observed that when only pure distilled water is put in the radiators of the above machines that they last long and serve well. Similarly, people should take particular care to drink only soft and clear

water formed in nature such as rain water or pure clear running water in rivers and brooks to quench their thirst for cooling their system. Those who lead a natural life and those who live on live foods do not require much water at all as they do not eat unnatural irritants as common salt, etc.

7. Rapidity of motion in creation or cosmos.

It is observed that all the atoms, molecules and cells are subject to faultless regularity. In addition to rhythmic movements all these molecules, atoms and cells maintain rapidity in the rotation of their paths. It is inconceivable how this rhythm never fails even in this high velocity.

In the case of internal digestion and chemical action also, as long as this velocity and regularity of cellular movement is maintained consistent with cosmic atomic motion, the digestion, absorption and elimination of waste will be normal and health natural. As long as animals and human beings subsist on live foods, the rapid rhythmic movement in the living protoplasmic cells along the digestive

apparatus is maintained. The moment the ingestion of dead food takes place, their rapid movement and consequently their rhythm is interfered with by the clogging and sticking of waste deposits in their passage. From this time normal functions fail, the animal feels out of sorts and grows unhealthy or sick. This mistake does not happen as long as monodiet is adhered to by men of control and practice.

Though the lower animals whose intellectual capacities and brains have not been well developed eat constantly from morn to eve, man whose tastes and culture are high and whose brain is large and well-developed can go on with meagre food and suspend it for continuously long periods of many years as in the cases of the Lambika Yogi who draws his nutrition from the constant secretion from the brain on the tip of the tongue of the Yogi who passes or rather twists it behind the uvula and touches the hole in the centre of the posterior nares of the nose under the base of the brain.

8. How living protoplasmic cells absorb nutrition from plant food.

All animal bodies, particularly the human body, is a complex mechanism composed of tubular structures, with tiny and most delicate microscopic and transparent protoplasmic cells, sponge-like muscles, glandular masses and hard bones, long and flat, connected with a superfine and sensitive nervous system. All these fine cells in the human body are living electro-magnets unlike dead magnets in nature and artificial electric machines. Consequently they are self-charged with cosmic energy in the presence of sunlight to liberate it for chemical and physical work. These living and fine, delicate and transparent microscopic cells feed upon minute and living plant food cells by absorbing them into their structure in the presence of sunlight as living plant cells absorb their nutrition under the shining sun. So for the good digestion of animals sunshine is as essential as it is for the growth and development of plants. Observing this important law of nature the Jains preach that food should be eaten only during the day. That is why they

finish their last meal before the sun sets. In the presence of sunlight the cells in the human body liberate electricity and magnetism. Each small cell in the human body is an electromagnet possessing poles like the North and South poles of the ordinary magnet. There is no comparison between the living cell and its incomprehensibly mysterious functions in releasing energy for mental and muscular work with that of a dead magnet in nature or the electromagnet in a machine. The liberation of animal or human energy takes place when the body cells come in contact with living plant food cells in the human body in the presence of sunlight. No scientific explanation is however forthcoming how plant cells change into human or other animal cells. Similarly, the cells of the prey (or kill) i.e., of lower animals, join and change into the cells of the animals that feed on them.

In human digestion when natural foods and unnatural foods are taken in combination, they begin to ferment owing to acidity. It has been already pointed out that even natural food combinations ferment when

they enter the system in large quantities. Hence those who take their food in combinations should fast when there is any symptom of uneasiness in evacuation or pain clogging anywhere in the body. With the practice of natural foods and mono-diet, the intake becomes small with the increase of resulting energy. For the maintenance of the balance of health, sunlight, fresh air, pure water and live foods are quite essential as well as the proper and judicious judgment of the individual.

9. Why animals and intellectual human beings resort to unnatural dead foods.

Animals are driven to eat unnatural food stuffs when there is a dearth of natural food due to their destruction in nature by changes of temperature, deluges and earthquakes, etc. But when natural food is available again, animals at once resume their proper food while most human beings continue their unnatural diet even after natural foods are procurable as they are accustomed to stimulation. To put down the irritation in their stomachs caused by the stimulation of unnatural foods men ingest stronger stimulants such as tobacco, opium

and alcohol, etc. Thus human beings, though endowed with higher intellect and reasoning, lose their natural instinct on account of wrong habits and excessive ingestion of wrong foods. Even the best of natural foods, if they are eaten in excess, become foreign to the system on account of the setting up of fermentation and thus act as stimulants. It requires really great tact and control to select proper natural foods and eat the required quantity. Most of the evils can be avoided and every bad habit corrects itself automatically by resorting to natural live food.

10. How it is possible to discard milk and cooked foods.

Man is the only animal who depends upon the milk of other animals. In creation no animal allows the young of other species, nay of its own kind, even to suck its udder or breast. Because man can control and tame all the dumb brutes in nature he has trained them to yield to the process of milching. In his own case he has forgotten or overlooked that he is not sucking his own mother's breast after he attains the age of an adult. It would have

been far better to take the milk of his own species because it contains all the ingredients and materials that coincide with his solid and liquid materials in his blood, while the materials of other animals differ and do not mix at all to form the human tissues, but form mucus or phlegm which is quite foreign to the human system. Further, nature intends all mammal classes to suck only for a limited period and not indefinitely as man is doing. Throughout his life man has an apathy to human milk because it easily decomposes and stinks, emitting bad smell and because the quantity is not sufficient for enjoyment like the dairy products of animals. Thus the habit of drinking milk is an unnatural habit which men should try to avoid. It is only a few people after all who drink milk. When the majority of his fellow brethren are able to live well without tasting milk, is it not a waste and disease-breeding luxury to continue the habit after true facts are known? After all, it may not be possible for all men, particularly the conservative wealthy class, to discard milk. Let them continue their wrong habits and spend their accumulated wealth upon their innumerable

servants and doctors who dance around them to secure their kindness and money. But it is an inevitable and urgent necessity for the poverty-stricken and intelligent and intellectual class who are habituated to milk and dairy products to take immediate measures to overcome the health-destroying wasteful luxury by setting an example to their ignorant and poor brethren. Similar arguments hold good in the case of cooked food articles. It has been already shown how cooked articles are dead and consequently become irritants and toxins to the human system. Knowingly to continue the old habit of cooked food is not only ignorance but weakness and conservatism. Now when there are people who could live on natural uncooked foods, i. e., fruits and nuts for years why should there be any doubt or fear to copy them? There is no fear of death or starvation by resorting to fruit and nut diet, which is easy, cheap and practicable. It reduces poverty and makes all men equal and independent.

APPENDIX B.

A few select opinions on the work of or on the methods explained by Mr. B. S. Gopala Row in his book on uncooked food.

1. Granules.

(1) గత 7 సంవత్సరములనుండి ఇంగ్లీషులో గ్రాన్యూలు అని పిలువబడు కండ్లజబ్బుచే బాధపడుచున్న 10 సం॥ లు వయస్సుగల నా కుమార్తెకు మొదటినుండి పెద్దపెద్ద ఇంగ్లీషు డాక్టర్లచే చికిత్సచేయించగా అప్పటికి తచ్చాంతి అగుచూ కొన్ని నాళ్లకు తిరిగి మామూలు జబ్బు కనిపిస్తూ యీ బాధ పడుచూవుండేది. కలకత్తాలో పెద్దనర్జనుగారిచే కూడా చికిత్స చేయించగా తచ్చాంతిఅయి తిరిగి కొన్నినాళ్లకు మామూలుగా జబ్బుచేసినది. రెప్పలలో విశేషకండలు పెరిగి వెలుతురు దీప ముచూడక దిగువచూ పేగాని మీదచూపులేక నల్ల గుడ్డుపైన తెల్లనిపొరలున్న, చిన్నగుంటలున్న వుండి యెరుపున్నూ, నీరు కారుచుండుటయూ వుండి యీ విధముగా బాధపడుచూ వుండేది. గత జూలై నెల 13 వ తేది లగాయితు జలసూర్య కిరణచికిత్స రాజమహేంద్రవరం మ. రా. శ్రీ బొల్లాప్రగడ నుందరగోపాలరావుగారి సలహాప్రకారం చేయగా అందు వల్ల పైబాధ యావత్తున్నూ తగ్గి బాగా ఆరోగ్యముకలిగి

పుస్తకము చదువుకొనగలిగినంత స్థితికివచ్చినందుకు యీచికిత్స యెంతయూ కొనియాడదగియున్నది. ఈ చికిత్స నభివృద్ధిచేయు నుద్దేశముతో ప్రభుత్వోద్యోగమును సయితము విడుచుకొని యిందువిషయమై విశేషము కృషి సల్పుచున్న మ. రా. శ్రీ. బొల్లాప్రగడ సుందరగోపాలరావు పంతులుగారిని ప్రోత్సహింప ఆంధ్రసోదరులు ప్రార్థితులు.

పూసపాటి వెంకటపతిరాజు

అని ఉన్నది

జొన్నవలస, విశాఖపట్నం జిల్లా.

2—10—1917

2. Leucorrhoea.

(2) నా చెల్లెలు కుసుమవ్యాధివలన సుమారు 5 సం॥ నుండి బాధపడి శుష్కించి చాలా నీరసముగాయుండి, ఇంగ్లీషుమందులును ఆయుర్వేదములో చెప్పబడిన మందులును పెక్కులు అనేకులవద్ద ఆమె భర్తయు నేనును యిప్పించి వేసారి యుంటిమి. 5 సం॥ నుండియూ బాధయు నేవించని రోజుయే లేదు. పుచ్చుకొనని మందులేదు. ఇట్టిసమయములో సర్వజనోపయోగార్థము, మా బంధువులును, సర్వగుణసంపన్నులును అగు బొల్లాప్రగడ సుందరగోపాలరావుగారు ప్రకృతిచికిత్సచే నెల్లవ్యాధులనూ బాగుచేయుచుండిరిని విని నా చెల్లెలును నిచ్చటకు తీసికొనివచ్చి గోపాలరావుగారి సలహాలోను వారి

భార్యయొక్క శిక్షలోను నా చెల్లెలు స్నానపథ్యములను ప్రారంభింప వారమురోజులలో గుణము కనుపించ అత్యంతాహ్లాదముతో శ్రద్ధతో వారి నలహా చొప్పున చికిత్సచేసినది. ఒక నెలలో వ్యాధినిర్మూలమై యారోగ్యముగా నుండెను. ఇప్పుడు గర్భవతియై సౌఖ్యముగా నున్నందున, ఆమెయూ ఆమె బంధువులును గోపాలరావుగారి ప్రకృతిచికిత్స వేనోళ్ల గొనియాడుచు వారికి కృతజ్ఞులైయున్నారు. నేను ఆమె జబ్బుస్థితిని జూచి ఆమె బాధజూచి యామెను నారోగ్యస్థితిలోనికి దీసికొనివచ్చుటకు ప్రయత్నించి యామెను యీ చికిత్సలోనికి ప్రవేశపెట్టి తుదకు సంతోషించినవాడను గనుక ప్రపంచములో నెట్టివ్యాధియైననూ వీరినలహా శిక్షలలోనుండిన వీరి ప్రకృతిచికిత్సవలన బాగుపడునని నేను దృఢనమ్మకముతో చెప్పుట నతిశయోక్తి గానేరదు.

రాజమహేంద్రవరము } తోలేటి సుందరరామయ్య బి.యె.
2—5—1918 } టీచరు, తణుకు హైస్కూలు.

3. Specific for Smallpox

I shall be very glad to let the public know that in the recent attack of smallpox of a virulent type, I took to steam and hip baths through the able guidance of our sympathetic friend B. S. Gopalarow Garu the Louis Kuhne of Rajahmundry, with very desirable effects.

These baths hastened the eruptive and suppurative stages of the disease and let the patient pass the whole course harmless. I can safely recommend the methods of treatment to those who may be attacked by this foul disease.

(Sd) N. VENKATARAMIAH B.A., B.L.
High Court Vakil,
Rajahmundry.

4. కర్కట కరణమునకు, బొల్లిమచ్చలకు

(ప్రకృతి చికిత్స)

Nature cure for cancer and Leucoderma
(Andhrapatrika 13-6-1922.)

నేను నావ్యాధికి సూర్యకిరణచికిత్స చేయదలచి దీనిలో అనుభవజ్ఞుల నలహాపొంది చేయదలచి రాజమహేంద్రవరములో జలసూర్యకిరణ ప్రకృతిచికిత్సారోగ్యజ్ఞానాశ్రమము ఉన్నదని విని రాజమహేంద్రవరము వచ్చినాను. నాకు ఆశ్రమములోనుండి సూర్యకిరణ తప్తమైన తీర్థము లోపలికి పైకి యిచ్చుట, మృత్తుకవైద్యము, పథ్యమువర్పాటు, వ్యాయామమార్గములు తెలిసికొని చేయుచున్నాను. నాబంధువులు, స్నేహితులు దినదినమునకు ముఖచర్య బాగుపడుచున్నదని చెప్పుచున్నారు. రోజుకురోజు నాశక్తి హెచ్చుచున్నది.

నావ్యాధికి రోజుకు రెండుపర్యాయములు తక్కువలేకుండా ఎండలో సూర్యకిరణ చికిత్స 20 నిమిషములుకు తక్కువ లేకుండా ప్రత్యేకపు అద్దములతో జరుగుచున్నది.

ఇట్టి ప్రకృతివైద్యము అతిసునాయాసముగాను సుఖము గాను మందులుగాని కోతలుగాని లేకుండా మహాపవిత్రమైన గోదావరితీరమున రాజమహేంద్రవర పట్టణమున జరుగుచుండగా యింకా ప్రజలు అనేకబాధలకు లోనై చేదగు ఘాటగుబొడవధములు నేలతినవలెనో ప్రాణసంక్షేపము గలిగించు శస్త్రచికిత్స నేలచేసికొనవలెనో తెలియకున్నది. రాజమహేంద్రవరమునందలి ఆశ్రమము ప్రజలసహాయము యిప్పటికిలేకనే 1917 నుండి సుందరగోపాలరావుగారే నడుపుచున్నారు. ఇట్టి వైద్యమును మంచిఅభివృద్ధిలోనికి తెచ్చుటకు ఆంధ్రసోదరులందరును అవసరమైనవారు తాము స్వయముగా పరీక్షించి వెల్లడిచేయుదురని తలచుచున్నాను. ఎంతబాధయున్ననూ ప్రకృతివైద్య మవలంబించినవారికి తక్షణము బాధశాంతించి మనస్సునకు ఆనందము కలుగునని నా దృఢ విశ్వాసము. ఈ ఆశ్రమములో జలచికిత్సానిధానము, సూర్యకిరణచికిత్సానిధానము, మృత్తుకాచికిత్సానాగవ్యాయామపద్ధతులు శరీరమర్దనావిధానము మందులుగాని కోతలుగాని అక్కరలేక అవసరము వెంటడి చేయదగిన పనులు జరుగుచుండును. కొన్నిసరముల జబ్బులకు యలక్రిమిటీకూడా జలచికిత్సతో పాటు మిళితము చేయబడును. నేను ప్రస్తుతము జలచికిత్సతోపాటు పైన చెప్పినచికిత్సల నవలంబించుచున్నాను—ఒకరోగి.

5. Nature cure for Ascites.

My boy (now 7 years old) was affected with enlargement of liver in his 15th month (Sept. 1917). He was under allopathic treatment for a short time and then on the advice of my family doctor, Ayurvedic specifics (Tekkali powders) were administered for 4 years. He was practically cured of liver complaint but the size of the abdomen was abnormal. In December 1921 there was a sudden relapse and the boy developed ascites. From 11th December 1921 I kept him under the nature cure treatment of Mr. B. Sundaragopalarow of Rajahmundry and within four days the boy showed signs of recovery. From 11-12-21 to 23-12-21 he was kept on chromopathic treatment only, and from 24-12-21 onwards both chromopathic and hydropathic systems were employed.

At the commencement of the treatment the size of his abdomen was 26 inches, chest 16 inches. After a month's treatment the former came down to 23 inches. For one year the boy was kept strictly on fruit diet without any irritants. He is now declared free from ascites. The size of the abdomen is 21 inches and

chest $21\frac{1}{2}$ inches. Mr. Gopalarow says that the boy would have been cured earlier if he had been kept on a course of regular exercise during the treatment.

(Sd) V. V. SARMA M. A. L. T.
Lecturer in Chemistry
Govt. College Kumbakonam
16—5—1923.

6. Elephantiasis.

I have heard that a small Nature cure hospital has recently been started at Rajahmundry by Mr. B. Sundaragopalarao and ever since I read the reports regarding the wonderful cures effected through its agency I was anxious to see the institution. I am happy that my wish is fulfilled to-day. I myself knew of several cases of complete cures in Madras and elsewhere, but at no place did I find any regular hospital accommodating intending inpatients to profit by the treatment. This institution therefore is the first of its kind, though this is yet a humble beginning. I

may also record here that I owe my present health to this blessed treatment alone. I was suffering from hereditarily acquired Elephantiasis and now it is impossible for the most credulous to believe if I say that I suffered from that dirty disease. I am strongly convinced that the physical-well-being of the whole community depends upon the right understanding of our physique which is just what this Water-cure has succeeded in imparting. I have seen the reports of cures as well as the photos of patients taken from time to time and I am very happy to state that in my future career it is one of my most cherished aims and ambitions to do my humble quota of service in the cause of suffering humanity by doing propagandist work and securing as much financial support as possible for this cause.

I wish Mr. Gopalarao and his institution God-speed.

Rajahmundry,
15—8—17.

D. V. Ramaswami B.A.B.L.,
Vakil, and Resident of
Berhampore.

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ది 2 సెప్టెంబరు 1917 తేదిని తమచేస్థాపించబడిన ఆసుపత్రి చూచి ఆనందించితిని. అచ్చట నివారణకాబడ్డ రోగులు వ్రాసిన వుత్తరములు వారు క్రమేణా రోగనివారణ పొందినతరువాత తీసుకున్న పోటోలుచూచి సంతోషించితిని. ఈ చికిత్స యితర చికిత్సలకంటె చాలా సులువైనదియు త్వరగా రోగనివారణ చేయునదియుగా కన్పించుచున్నది. జనులు దీనిలాభము గ్రహించి యీ ఆసుపత్రిస్థాపకులకు తగిన ప్రోత్సాహ మిచ్చెదరని తలచుచున్నాను.

అయ్యగారి బాపిరాజు
రాజమండ్రి.

8

వైద్యవిధానమునందు నూతన పద్ధతులను జనులకు బోధపడునటులను జనారోగ్యమునకు సహాయకారిగను వైద్యాలయమును నిర్మించి నడుపవలెనని శ్రీ సుందరగోపాల రావుగారు విశేషప్రయత్నమును చేయుచున్నారు. అనంత మార్గములనుచూపు యీ ప్రకృతియందు స్వభావసిద్ధము ననుసరించినపుడు విధానము తప్పక ఆదరణీయము. మనిషి ఆరో

గ్యమునందు తాహు తాధనికులు జనసామాన్యమునువారివారి
యత్నమునకు తగిన ధనసహాయముచేసి సర్వపరికరోయుక్త
మగు వైద్యాలయము నిర్మించుటకు తోడుపడుదురుగాక.

ఐ॥ హనుమంతరావు

4—11—1917

ప్రింసిపాల్, నేషనల్ కాలేజి,
మచిలీపట్టణం.

9

To-day is one of the happiest days of my life. Ever since I heard of Mr. B. S. Gopalrao's nature cure work at Guntur, I have been eagerly hoping to meet him and learn of his work. Such an opportunity presented itself to me to-day. My heart is full of happiness and I cannot write much, except recording my high appreciation of the services that are being rendered to the cause of suffering humanity by my respected friends, Messrs. Gopalrao and G.V. Krishnarao and my sincere desire to follow in their foot steps even in the distant future.

D. Hanumantarao,
Member, Servants of India Society.

10

Visited the institution. My sincere wish is that this will come into prominence. The suffering public is recommended strongly to seek the aid of the philanthropist. He has treated my children and wife when they were overtaken by epidemics, Influenza and Cholera. I wish him success.

A. Kubchand,
Deputy Superintendent of Police,
2—1—19.

11

Visited the institution to-day. It is an excellent one and the doctor-in-charge of it is known to me for a long time. He is a genuine soul and his methods of treatment are up-to-date. Ever since Louis Kuhne published his book in my school days, I cherished a hope of seeing an institution like this rising in this country, and my hopes are fulfilled by this young and energetic gentleman devoting his life for public good. He belongs to an ancient and highly respectable family in the Andhra

country and I wish him all prosperity and success in his sphere of activity for public welfare.

K. Yeggenna B. A.,
President, Taluq Board,
Narsapur, 26-1-19.

12

This is not the first time I visited this institute though my remarks were not previously recorded. I am one of the devoted votaries of the nature-cure system and the work of Mr. Sundara Gopalarao has been known to me for several years. He has been doing much selfless work just for the love of the science, and it is no exaggeration to say that he has made it his life-work. I am glad to acknowledge with gratitude that myself and the members of my family have derived immense good by following this treatment under his directions and advice. It is a pity that these methods of treatment have not yet received that measure of public support which they deserve, but of late signs are not wanting

that this cause has a good future. Mr. Sundara-Gopal Rao's practical work and the wonderful cures effected by him require no recommendation but speak for themselves.

Rajahmundry, }	M. NARASIMHAM,
24—12—23. }	(Deputy Collector)
	CHICACOLE.

13

Leucoderma

To

M. R. Ry. B. S. GOPALARAO GARU,

Dear Sir,

Under your treatment (Chromopathy and Kuhne's method) my son Razu who contracted Leucoderma behind the ears, on the chest and back, was completely cured in 1922 after a period of three months from the commencement of the treatment. The white portions of the skin gradually changed into black and then assumed the colour of the skin around. I am inclined to think that this is a remarkable cure. The disease has not appeared again.

Rajahmundry, }	Yours truly,
9—8—1925. }	C. Lakshminarayana B.A.,
	Vakil.

14

Double Pneumonia.

From

M. R. Ry. Nyapathy Subbarao

Pantulu garu B. A. B. L.,

High Court Vakil,

Rajahmundry.

I have much pleasure in stating that Mr. B. Sundara Gopalarao treated in 1920 my grand child then about two years old. The child was suffering from influenza and double pneumonia and was given up as hopeless. I am glad to say that under the *nature* treatment adopted by him the child recovered completely and she is now perfectly healthy. Mr. Sundara-Gopalarao is doing very good work in relieving the suffering and curing some obstinate cases. I hope the public will come forward with liberal help and make the institution he has founded a success.

Rajahmundry, }
20—9—25. }

N. SUBBARAO.

15

Consumption.


It is with feelings of great delight that I am obliged to commit the following to writing. My wife had been suffering from tuberculosis from the grip of which very few have escaped. She was put under chromopathic treatment for a few days from 6—5—23 under the able guidance of M. R. Ry. B. S. Gopalarao garu. After the system cooled down considerably Kuhne's bath was recommended by him who was so kind as to take special interest in the case. His Zeal and enthusiasm for the cause of these two treatments is so much that he would not leave a case unsuccessful. Under his studied guidance the bath was continued for three months and improvement could be noticed as if brought by a miracle at every stage. This treatment was sought for as the last resort when the allopathic doctors confessed their inability to cure the case.

Camp Rajahmundry,)	Y. VENKATARAO
28—9—26.)	1st Asst. Govt. Model
	School,
	Haminiankond.

16

**Extracts from the visitors' book of the
Hydrochromopathic & Nature Cure
Academy, Rajahmundry.**

I have much pleasure in stating that I am a staunch votary of the Nature Cure System. I and most of the members of my family have derived immense benefit from it and wish that the Nature cure treatment should take the place of all drug treatments which are quite unnatural. Hearing that a Nature cure health home has been started at Rajahmundry I have come all my way from Hyderabad to visit it and it gives me much pleasure to record that Mr. B. S. Gopala Rao's Nature-Cure Hospital and wards are the best of the kind in Southern India and from the wonderful cures effected by Mr. B. S. Gopala Rao I feel no hesitation in saying that he is the Kuhne of the East. He was good enough to show me all his instruments and appliances and also the wards where I find several patients given up as hopeless by allopathic Doctors now being treated according to natural methods. I had a talk with the patients also who look upon Mr. Gopala Rao

as a benefactor of humanity raised by God for alleviating human suffering. He has an idea of starting a Sanitorium with all its branches all over the Presidency. A nobler and more glorious service to humanity cannot be imagined. May the Almighty God crown his efforts with success and the noble idea fructify soon..In the course of my conversation he also expressed an idea of starting a sort of movable Sanitorium with necessary tents and other accessories with which he may be able to run, if necessary, to cholera and plague stricken places and begin relief works on nature cure lines. May God bless him with success.

Rajahmundry, }	ABDUL HYE, G.I.A.C.M.I.A.C.
23—3—1927. }	Superintendent P.W.D.

Secretariat.

HYDERABAD, (Dn.)

17

CANCER.

My wife's illness was pronounced by eminent doctors to be one of Cancer of the womb.

Some recommended operation, some recommended x ray treatment. Mr. B. S. Gopalarao requested me to first try the Kuhne's bath treatment before venturing on either course recommended by the doctors. The treatment adopted under the guidance of Mr. Gopalarao has completely cured my wife of her illness.

Rajahmundry, }	C. V. Lakshminarayanarao,
26—7—1927. }	B. A. Pleader.

18

I have been on uncooked diet all these 9 months and I have not only gained in weight by 20 lbs. but have also been feeling the vigour and buoyancy of youth, though aged 68 years. Rheumatic and Gouty pains with which I used to suffer in the rainy and winter seasons have now disappeared entirely as also constipation, and I am now very healthy and I am able to walk several miles daily and regularly.

Ripe uncooked fruit and nuts are the most compact and nutritious representation of condensed sun light,—the highest accumulation of vital energy.

The energetic tension—the life—in the food materials is destroyed by the temperature of boiling water; a cooked seed cannot *germinate*. Food thoroughly cooked is food thoroughly *killed*; food partly cooked, as in our kitchens, is food partly dead and partly living.

No body can live on dead food. Modern man lives really on a moiety of his food not killed by heat; the cooked part is so much waste matter, causing disease & death. The natural food of man is formed by those articles we can eat, enjoy and assimilate in their natural raw state. Living organised man wants living organised food which he cannot get from cooked vegetables etc.

Civilised man's present diet consists largely of natural food disorganised by cooking. The consequences of this wrong diet are a general decline in the development of body, health, strength, duration of life, character and social habits.

I am a food reformer. I live on luscious fruit, strength-giving nuts and on the ideal body-builders, namely, sprouting grains & pulses

and fresh green leaf, also fattened rice & milk & its products. I advocate this natural food for modern man in spite of all the long centuries of mixed & cooked dietary. I feel strongly on this subject. For this food has *rejuvenated my body & made me comparatively young, vigorous and healthy, cheerful and buoyant*, fit to continue my self-imposed living service to suffering humanity.

1-11-33. } (Sd). P. Subbarayudu, M.B.F.T.S.
Cocanada. } *Pleader.*

19

DEAR GOPALARAO GARU!

It is with profound admiration that I went through your manuscript book on the Universal Uncooked Food. As you have put it in the preface, I hope the new era that is just dawning is bound to dispel misery and suffering of the human race.

The rationally balanced raw food diet which you recommend will surely carry the day in the near future. And I hope the day will soon come when from this present "transitory diet," we

go to the third stage of the perfect man with the mono diet dwelt at length by you throughout the book. My good wishes unto the new thought and my namaskarams unto you.

Rajahmundry, } Yours in Parashakti,
16-3-34. } Duvvoori Ramakrishna Rao, B.A.

20

Gopal Rao garu is well fitted to write a book of this sort. Not only does he possess a vast knowledge of the Science of Naturopathy but he has a hoary experience of more than 18 years practice of it. The author has two aims before him in writing this book. Mainly he desires all those who are subject to disease to give his system an unbiassed trial. Secondly, he hopes that his system, the importance of which lies in the cure and prevention of diseases, will enable all men to be as hale and healthy as the animals in nature and to enjoy life and to gradually attain spiritual bliss!

To all those that are interested in dietetics and medicine the book reads like a novel. Curiously enough, the author has touched on

many burning problems of the day like Birth control, unemployment, Economic crisis etc., and argued them from his point of view.

Chamarty Satyanarayana B. A.,
Rajahmundry,
3—5—1934.

21

My Dear Gopal Rao Garu,

I always see you an active worker in the realms of Nature Cure. The same thing is evidenced in your work as I turned it from page to page.

I cured myself of my malady and have cured many a sick only by non-stimulating cooked food and Khune's Baths.

Rajahmundry, }
15—7—34. }

Yours sincerely,
D. Veerabhadrayya.

22

I am now 68 years old, and my physical and mental powers have not at all dwindled during the last three years ever since the adoption of this diet. My weight varies, owing to my constant travel from 109 lbs to 115 lbs. From my own experience I can with confidence recommend this diet, at least to the old, the infirm and the poor. My only wish now is a painless death, like the falling of a seared leaf.

5—2—1934, }	(Sd.) V. Suryanarana Rao,
Kovvur. }	Advocate,
	West Godavari Dt.

23

All renowned food scientists have unanimously testified to the fact that diet exercises the greatest influence upon the well being of humanity. Indeed it cannot be disputed that if a person really wishes to be healthy, wealthy and wise, he cannot help adopting the uncooked diet so clearly and ably advocated by the author. There is no other royal road to reach the extreme span of human existence.

The special merit of the book is its plain non-technical English which is easily intelligible to lay men.

It will come as a revelation to many that uncooked natural diet not only vigorously sustains the individual and promotes his God-like faculties, but it cures him also of all the ills to which flesh is heir. As the diet ensures slow and perfect mastication and is more satisfying than cooked food, half the quantity of ordinary cooked food becomes quite sufficient for perfect sustenance. It is thus in the long run far cheaper than cooked diet. Incalculable good emanates from adopting natural diet since, while saving time, labour and cost, it emancipates our females from the thralldom of smoky kitchens where life-corroding and grievous ills originate. In a poor country like India where the starving millions have all the year round a keen struggle to keep their bodies and souls together, where, without requisite strength and health (natural concomitants of uncooked food), political freedom is eagerly sought for, where consumption runs riot and annually claims countless victims, where disease

is the rule and health the exception, where premature death reaps a rich harvest, where the average period of human existence has dwindled down to a score and two, only an author who is instrumental in weaning away our fallen countrymen from the disease-breeding and life-curtailing cooked dietary to blessed natural diet, deserves not only the rich blessings of God but also every possible encomium and encouragement at the hands of those who have the welfare of their countrymen nearest their heart.

Jatashanker Naidⁱ N. D. (New York) N. D.
(Bezwada) M. N. S. A. Vice Chairman of the
Academy of the Indian Naturopathic Association,
Editor of Health and Longevity (Gujarat).

1—11—34
Dosiwada, Pattan, }
Gujarat.

24

I have closely gone through the manuscript of the new treatise on "Universal Uncooked Food" by M. R. Ry B. Sundara Gopal Rao Pantulu garu, N.D.,D.Dt., Founder of the Nature Cure Academy, Rajahmundry. Going far

beyond the narrow scope of its nominal title, it furnishes a clear and comprehensive exposition of the principles and practical methods of a scientific system of health—preservation and ailment—healing which has been rapidly gaining ground in popular recognition as at once within easy reach of the many and capable of setting right a variety of otherwise obstinate maladies. An earnest-minded enthusiast with first hand experience of what all he has to state, the author has evidently taken immense pains to make the treatment of his theme convincing to the sceptic as well as helpful to the sufferer. At several points, he makes good his plea by a comparative discussion of the numerous systems hitherto in vogue.

I wish the good author all success in his truly humanitarian labours.

Cocanada, }
24—1—35. }

V. RAMAKRISHNA RAO,
M.A., L.T., Ph.D.,

Retired Principal,
P. R. College.

RAJAHMUNDRY,
16th February 1935.

I have perused through most of the pages of the manuscript copy "Universal Uncooked Food" of Mr. B. Sundara Gopalarao, the naturopath of this place. The pages which deal with the physiological portion of the book are true.

He bases his theory of disease and cure on the fundamental factor that food, as obtained in nature, is suitable for the maintenance of perfect health and when natural food stuffs are brought in contact with heat or fire they at once become foreign to the human body and set up disease on ingestion. In support of this theory he quotes his experience of certain patients wherein the adoption of the natural diet has cured them.

I have entrusted some chronic medical cases of chronic parenchymatous nephritis, diabetes etc., to the care of Mr. B. Sundara Gopalarao and I am glad to state that the patients have improved considerably and are keeping fit now.

So I am of opinion that naturopathy may be resorted to by patients in some of the chronic medical cases where the allopathic remedies have either failed or have given them only temporary relief.

(Sd.) Chittoori Sattiraju,
 Rajahmundry, } M. B., M. R. C. S., (England),
 16—2—35. } L. R. C. P. (London),
 (Late Indian Medical Service).

26

Rao Bahadur	Kilpauk,
M. Narsasimham, B.A., B.L.,	Madras,
Member, Madras Service	21-2-'35
Commission.	

I have read with absorbing interest the manuscript copy of "Universal uncooked food" by Mr. B. Sundaragopalrao of Rajahmundry. I am a great believer in "Naturopathy", and one of those frequently consulting and receiving benefit from his instructions. Though I have not yet taken to the new system of uncooked food expounded by him recently, from the time I was cured of a bad fistula 16 years

ago by nature-cure treatment, I have been a votary of this treatment, and never took medicines of any kind for any ailments.

Mr. Sundaragopalarao's book contains a brief survey of the existing systems of treatment, and a very reasoned and convincing argument to show the superiority of the nature-cure system and uncooked food for preventing and curing diseases. His suggestions are entitled to the greatest weight as they are not mere theories, but are based on the results of practical experiments on himself and his patients.

(Sd.) M. NARASIMHAM.

27

I have had the privilege of reading the manuscript copy of the proposed publication "Universal uncooked food treatise" prepared by M. R. Ry. B. S. Gopalarao Garu, Nature cure Advocate, Rajahmundry, founder of the Hydro Chromopathic Hospital, Guntur, Nature cure Academy, Rajahmundry and member of the

Indian Naturopathic Association, Bezwada. It is, as he claims it, a novel departure in healing and based on a scientific view of what constitute the nature of the human mechanism. The book is written in simple language intelligible to the average man in the street and is convincing. The worst of it is, it will take time for pioneers like him to infuse confidence in the ordinary man who is guided by the tradition of the usual systems; but the time is not far off as one can see when, knowing the laws of nature, people would recognize that medicine cannot cure disease and that the end of man being to secure happiness, a return to natural life is the only solution of the problem and that no amount of medicine which is artificial and extraneous to the human frame can lead to it.

I wish his endeavour every success. In the case of a sister-in-law of mine, I found a chronic illness was wholly cured through the adaptation by a hard discipline of the system adumbrated in this book.

Cocanada, }
8-12-1935. }

D. V. SIVARAMA ROSS,
B.A., B.L., Vakil.

Cure of Hydrocele.

In the year 1928 when my scrotum suddenly enlarged with fever, I was advised by the Local Civil Surgeon and my family allopathic doctor to get it operated immediately as the only remedy. I arranged to go to Vizag or Madras for operation. But as I had some previous experience in Louis Khune's Bath system, I consulted my friend Mr. B. S. Gopalarao and on his advice I took hot and cold treatment alternately i.e. douches and hip baths with fruit and nut diet. From the commencement of the baths to my astonishment and wonder and that of my allopathic medical advisers—who diognised it as elephantiasis scrotum, the swelling and the fever subsided in three days and improvement set in. I took three months treatment and there is no trace of the complaint from that date till now. I can safely recommend this treatment as harmless and inexpensive in such cases where risky operation is generally resorted to.

Rajahmundry, }
1-12-1938. }

N. VENKATARAMIAH,
Advocate.

29

I have much pleasure in recommending to the public "The Universal Uncooked Food" by Mr. B. S. Gopaul Rao, the pioneer in Naturopathy in these parts. It deals with many interesting subjects and shows how human life can be prolonged to the ripe old age of one hundred years and how one can lead a healthy and happy life free from disease. Every one who cares for the welfare of his family should read the book and follow its instructions as far as possible.

Rajahmundry, } N. SUBBARAO, B.A.B.L.
2—1—1939. } Ex. Honourable member of
Madras & Indian Legislative
Councils, Andhra Bheeshma.

30

Mr. G. V. Krishna Rao, B.A., well-known pioneer in the field of Nature Cure, with first hand personal knowledge of the subject in German and American Sanitaria, writes:—

A close perusal of this book "Universal Uncooked food" by Mr. B. S. Gopalrao, an able and experienced physician of Nature Cure, forces upon me the conclusion that it embodies the highest dietetic wisdom. Food as is supplied to us by Nature is perfect, and all attempts to improve it by cooking, salting and spicing appear absurd, and one day science may be able to demonstrate this supreme truth, the wisdom of Aryan Rishis. No doubt the superiority and importance of raw food has been hinted at, in the works of Louis Kuhne and other writers on Nature Cure, but credit must be given to Mr. B. S. Gopalrao for having taken infinite pains to experiment in this direction and bring the subject into the prominence it so richly deserves. I am sure, as time passes on, his work will be recognised and appreciated everywhere. One has only to experiment in this direction to realise the truth and value of his discovery and receive the benefit of his labours in this field.

Rajahmundry, }
19—2—1939. }

G. V. KRISHNARAO

31

Dear friend,

It is long since I wrote to you for help in medical matters. You helped my family before for which I am always thankful. I was intending to write to you for some time regarding the health of my 1st daughter whose life was practically saved by you at Rajahmundry some years back from malaria of a severe type. She is now ill and your help is needed.

Masulipatam, } VEMURI CHINNIAHRAO
20—2—1939. } B. A. B. L., Vakil.

APPENDIX C

Press evidence to support the Text.

SIR J. C. BOSE'S

IMPRESSIONS

1

Sir J. C. Bose's message to press representatives on arrival was: "*Advance in science can only be made by demolishing all old unfounded speculations of men who occupy leading positions. They cannot welcome new knowledge which would make them antiquated and out of date. Authors of text-books and professors find their position untenable. Then there are human gramophones who, without understanding, love to repeat their master's voice.*"

The Hindu dated 29 September 1928.

2

Social Aspects of Tuberculosis**(THE HINDU)****Dated January 18—1929.****Dr. C. MUTHU'S LECTURE.****NUTRITION QUESTION.**

More important than all these come a group of factors which consist of poverty and want, insufficient and ill-balanced food, impaired nutrition and malnutrition. In fact, the problem of tuberculosis is the problem of nutrition. Nourishing food and sound nutrition go far towards offsetting the evil effects of overcrowding and bad hygienic conditions. The study of the social and economic conditions in different countries brings out the fact that the people who are best nourished and enjoy the most wholesome hygienic surroundings show the lowest incidence and mortality from tuberculosis. For instance, countries like Great Britain, Denmark, America, and New Zealand which have a higher standard of living and sanitary conditions show a lower death rate of tuberculosis than France, China, Japan.

and India. Of all the countries in the world India presents the worst condition in overcrowding, insanitation and poverty on a large scale. There is no country where poverty and destitution is so appalling, infant mortality so high, still births so common, epidemics so frequent, where the death rate actually exceeds the birth-rate (as in Punjab and Bengal) and the average duration of life is so short as in India. No wonder tuberculosis is rapidly increasing in many parts of India. Of all the social, economic and hygienic factors, poverty and chronic underfeeding stand first and foremost in lowering the resisting powers of the body. It can be taken as an axiomatic truth that the physical efficiency and well-being of any race is largely a matter of food they eat. Those races such as the Sikhs, the Rajputs, the Pathans whose diet consists of a certain amount of animal protein, milk, butter, cheese, curds, wholemeal flour and vegetables possess a high degree of physical vigour, courage and endurance, while those races in Bengal and Madras who live chiefly on polished rice, dal and vegetables exhibit the lowest physique and development. So that

diet and nutrition profoundly influence tuberculosis more than any other single factor. Sir William Osler is quite right when he said that the cure of tuberculosis is a question of nutrition.

The Remedies.

What are the remedies? If we want to be a strong race and capable of endurance and resistance against a disease like tuberculosis we must clear our streets of dirt and garbage, flush our houses with fresh air and sunlight and change our dietary habits and take to eggs, milk, fresh butter, curds, wholemeal wheat flour, fresh fruit and vegetables. It is sad that such a diet to produce maximum health is beyond the reach of thousands of people in this country. We must raise the standard of living, improve agriculture and produce more food and cheapen milk. Every child should have daily milk and whole wheat flour in preference to rice, fruit and vegetables. A well-nourished body is the only sure defence against microbes and disease. Tuberculosis is ultimately an economic question. We should either increase

the wages where it is low or cheapen the necessities of life. Where is the sympathetic and unselfish statesman who will take to heart the question of feeding the people with cheap and nourishing food ?

3

Gandhiji's New Diet.

(SUNDAY TIMES) dated 2—6—1929.

Raw Wheat and Vegetables.

VIEWS OF A HEALTH WORKER.

Raw wheat and vegetables constitute, it is reported, Gandhiji's food now.

A doctor, keenly interested in health problems, interviewed, expressed no surprise at the event. He believes, and he spoke from personal experience, that one's health will greatly improve if people take raw food, even grains.

*

*

*

"But even partly cooked food does not agree with some of us?"

"Quite so. But that is because your stomach and system have grown accustomed

to cooked food. If you will make a small beginning with uncooked food and proceed steadily, you will soon get over the bad habit of taking cooked food, whose value is far less than when taken raw.

“Gandhiji is taking wheat. I experimented for a time with rice with bran” he added. “I found no harmful effect and felt more vigorous than usual.”

“So cooking is a waste.”

“Not only a waste but harmful in most cases. The expense and trouble makes the food actually less valuable from the point of view of health. Of course certain articles cannot be taken without cooking; but a good number can be. Even where cooking is necessary, let it be as little as possible.”

4

The Andhra Provincial Naturopathic Conference (1932).

Presidential address.

I have been making use of this nature cure system for the last ten years and more, and I

may be permitted to say that I have always found it very useful. When small-pox was rampant in this town some years ago and when the death roll was at the highest my first boy caught it suddenly, and let me tell you, I gave him up as lost. The thought suddenly occurred to me why I should not make use of Nature Cure. I sent at once for my old friend Mr. Bollapragada Sundara Gopalarao and placed my boy in his hands. By his wonderful skill and devotion to duty he got him round in a couple of weeks. My boy, let me also tell you, saved the life of another boy who was given up for lost by his parents. It gives me the highest pleasure to thank Mr. Sundaragopalarao, on behalf of the citizens of Rajahmundry and also on behalf of the Andhras for the very valuable services he has rendered to us all.

The Nature Cure system is today rapidly capturing the hearts of the many and I welcome these Conferences and demonstrations on occasions like this to din the gospel of Nature Cure into the public that are assembled for the Great Godavary Pushkaram. I whole-heartedly wish that this Nature Cure movement

should very soon attract the masses as well. And I believe the salvation of India lies in every one of my brothers and sisters adapting themselves to nature as best as they can. I also earnestly appeal that a model Nature-Home should very soon be established at Rajahmundry.

K. V. R. SWAMY, BAR-AT-LAW,
President, Provincial
Naturopathic conference,
RAJAHMUNDRY.

5

14 వ ఆంధ్రరాష్ట్రీయ ప్రకృతి వైద్యసభ,
రాజమహేంద్రవరము.

2—3—33

(మ. రా. శ్రీ. డాక్టరు శి. వెం. రామారావుగారి
అధ్యక్షోపన్యాసమునుండి)

నాలో శ్రీ సుందరగోపాలరావుగారు పబ్లిటిండిగూర్చి
చెప్పగా విశేషముచెడినాడను. అదినా కుత్సాహమును కల్గించి
నది. అందుచేత నా వైద్యములలో కొన్నిచోట్ల జీవనతాలను

(Vitamins), మొలకలెత్తిన గింజలను, కొబ్బరి, నారింజలను నా రోగుల కాహారముగా వాడుచుండెడివాడను. ఈవిషయములో మీ ప్రకృతి వైద్యులు చెప్పెడి సిద్ధాంతములు నాకు చాలా నుభోధకముగ తోచుటయు, అవి నాయనుభవములో నెప్పుడు నుపకారముగానే గాని యపకారము చేయకుండుటయు జరుగుచుండెడిది. ఇంతేగాక ఒకప్పుడు నాభార్యకు ప్రసవ అనంతరము (Pernicious Enemea) దారుణమగు రక్తక్షయము ఏర్పడినది. మావైద్యము లేవియును పనిచేయలేదు. అప్పుడు నేను నిమ్మ, నారింజపండ్ల రసమును, పాలును ఆహారముగా నిచ్చుచు తొట్టివైద్యము చేయించితిని. దీని యద్భుతఫలిత మేమనిచెప్పుదును! ఈవైద్యము వెంటనే గుణముచేసి రోగమును మంత్రముచేత నివారణచేసినట్లు చేసినది. పైవిషయముల ననుసరించి నాకు ప్రకృతివైద్యములో నమితవిశ్వాసము కలదు.

6

RAW MILK

(London Daily Express 28—11—38.)

Raw Milk is Best for You.

“Dr. A. H. Macdonald, Chief Medical Officer to the 8,000 children in Dr. Barnardo's Homes, fears that the new Milk Bill may

force him to withhold fresh milk from the children.

"Every day they drink half a pint of raw cold milk. "They flourish on it," says Dr. Macdonald.

"But the Bill may stop that. It gives powers for pasteurization to be made compulsory throughout the country.

"Money could not be spared to pay the extra charge that would be put on raw milk. The children would have to be given the part-boiled pasteurized milk."

"Dr. Macdonald said to me we have found that pasteurized milk lowers the children's resistance to tuberculosis. In most of our homes the children are given raw milk, and tuberculosis is practically non-existent."

"Giving them pasteurized milk is like bringing them up in a hot-house. When they meet a germ they succumb to it. On raw milk they are strengthened against it."

"Professor Sprawson, our dental expert, has found that the children's teeth tend to decay with pasteurized milk."

"A storm has broken out over the pasteurization clause in the Bill. Here are some of the points argued for and against the process.

FOR

1. Tuberculosis, fever, and other germs in the milk are killed.

2. The vitamins destroyed can all be replaced by adding orange juice.

3. 40% of milk producing cattle in this country are tubercular.

4. In Toronto, where all milk is pasteurized, bovine tuberculosis is virtually unknown.

5. The British Medical Association including Lord Dawson of Penn and Lord Horder, are officially in favour of pasteurization.

Against

1. Pasteurization does not clean milk.

2. It enables stale milk to be kept for three days and sold as fresh.

3. Pasteurized milk does not sour—it putrefies.

4. Experts who contradict the B. M. A. include Dr. Macdonald, Dr. Chalmers Watson,

Senior Physician at Edinburgh Royal Infirmary, Professor Henry E. Armstrong, a chemist, and Dr. J. A. Goodfellow, Medical Officer of Health for Chester-field.

5. Pasteurization would put out of work thousands of small dairy-men and producer-retailers. If central pasteurization plants were put up, the public would have to pay for the cost of carrying the milk there and back to the retailer.

6. It would cause carelessness in the production of milk. The present drive for clean milk would lose effect.

7. Inquiries by a research institute and Sir Weldon Dalrymple-Champneys, Minister of Health experts, show that pasteurization is often carelessly done. From five out of eighteen Scottish plants, infected milk was being sent out.

8. Tuberculosis in children is not caused by milk but by bad feeding and surroundings.

“Dr. Macdonald’s remarks speak for themselves; but the points quoted in favour of the Bill need demolishing.

(1) “If a *clean* milk supply is assured, the question of germs need bother no one, apart

from any question as to whether or not any disease has ever been transmitted via milk."

(2) "Many people, to whom milk is an invaluable food, may not be able to afford to buy milk *and* oranges. After all, why should a food be impoverished in order to benefit the pockets of a few.

(3) "The shortcomings of the Bill are well illustrated by the entire lack of attention given to dealing with the problem of the high percentage of tubercular cattle. This is a problem which could be solved by regulating the *use* of cows. Tuberculosis in cows arises only because they are over milked. The poor beasts are milked to death.

(4) "What is *bovine* tuberculosis? And how different from human tuberculosis? We believe we are correct in stating that not a single case of *bovine* tuberculosis has ever been found in man!

(5) "The best answer to this is provided by Dr. Macdonald's evidence in the Daily Express report we have quoted. His opinions and results have been derived from experiments conducted on *human beings*, not rats!"

7

Dieting for Health.

(INDIAN EXPRESS) dated 18—1—1939.

Dr. M.R. Guruswamy's Advice.**SUPERIORITY OF VEGETABLES.**

Addressing a gathering at the University Examination Hall, last evening, on "some practical hints regarding a healthy Indian diet," Dr. M. R. Guruswami Mudaliar pleaded for the adoption of a purely vegetarian diet on the ground that it alone possessed the vitamins which were so necessary to men.

All life on this earth, human, animal and vegetable,—took their birth from the radiations emanating from the Sun. Plant life was the best fitted to directly absorb and retain the energy which radiated from the sun and which we knew as "vitamins". The flesh of animals contained these vitamins only in an indirect way. Animals stored up some part of the vitamins by eating plant food like grass etc.

In this connection, referring to Cod-liver oil, the speaker pointed out that that oil contained traces of minute vegetables. If one

wanted to obtain the full benefit from vitamins they had to eat vegetable food, since all vitamins were prepared in the vegetable kingdom only. It had also been discovered that appendicitis was due, to a certain extent, to meat-eating.

All Varieties of Vitamins

Proceeding, the lecturer pointed out how it had been discovered that lemon juice was the antidote for scurvy. The latter contained vitamin C. When we boiled milk, or cooked our food, this vitamin was being destroyed. However, in the case of tomatoes and carrots, it was found that boiling did not affect them. Every tree and plant contained vitamins, A, D and C and we could take whatever we wanted from them. Vitamin E was present in the sun's rays and we in this country possessed this in abundance. But in some of the countries in Northern Europe and other colder countries, the people had to offset this by taking additional food.

The speaker next dealt with the dangers arising from the too-much polishing of rice

and wheat. He stressed that the water left after cooking rice, vegetables, beans, and pulse should not be thrown away. As in the case of vegetables the water contained elements in them which would prevent the tendency ever present in the body to acidify. Unpolished rice, fresh fruits, nuts and vegetables, a certain amount of raw uncooked food, pulses, and milk were the essentials of a good and balanced diet. Ragi was one of those grains which did not easily lose its vitamins like rice. The Doctor warned his hearers against taking fruits after meals or breakfast. Only by eating them with empty stomach would we be able to absorb their vitality. He also advised that milk should not be boiled for an hour or so at a stretch but it should be allowed just to simmer before taking it in. It should be covered up in order to prevent oxidisation.

Answering question, the Doctor said that coffee, tea and other stimulants were no foods at all and they were injurious. People desiring to get stimulation may as well take a cup of hot water without any evil effects.

APPENDIX D.

True Copy of Dietetic Statistics of Uncooked Food in the 4 Camps from 1933 to 1936
in the month of May. Published in the "Indian Naturopath" for July 1936.

	1ST CAMP E. GODAVARY INAVALLI		2ND CAMP E. GODAVARY INAVALLI		3RD CAMP E. GODAVARY INAVALLI		4TH CAMP CHITTORE MADANAPALLI		Remarks.
	Quantity	Cost	Quantity	Cost	Quantity	Cost	Quantity	Cost	
Wheat	... 110 seers	Rs. A. P. 12-0-0	48 seers	Rs. A. P. 6- 0-0	26 kun- chams	Rs. A. P. 11- 0-0	152 seers	Rs. A. P. 25-14-0	This diet-fully nutritious-contains all vitamins, starches, Proteins, fats, salts, etc. needed for the human body is found cheaper too, when taken raw. Those who took this diet in these camps improved their health and vigour.
Green gram	... 90 "	7-8-0	24 "	2 -0-0	14 "	5- 8-0	41 "	5- 0-3	
Yellow gram	... 50 "	3-2-0	...	...	...	...	26 "	5-12-0
Ground nut	... 360 "	14-0-0	124 "	3-14-0	42 "	9- 0-0	139 "	4- 0-0	
Cocoanuts	... 1,000	25-0-0	400	6- 0-0	879	22- 0-0	1,021	32- 4-6	
Plantains	... 20,000	62-8-0	5,200	9-12-0	10,867	27- 8-0	8,360	64-15-6	

Water Melons ...	400	20-0-0	550	12- 0-6	481	15- 0-0	64	5-10-6
Mangoes ...	600	6-0-0	...	...	1,786	7-14-6	2,850	65- 0-0
Miscellaneous ...	...	0-4-0	...	20- 0-0	...	3- 6-6	...	18- 4-7
Vegetables and other Fruits ...	...	...	...	...	...	1- 4-0	...	71- 7-2
Dates ...	...	...	...	...	5 maunds	20- 0-0	5 maunds	13- 8-0
Fruits bought by campers ...	...	...	...	...	...	80- 0-0	...	8- 3-6
Total Cost ...	...	150-6-0	...	60- 0-0	...	202- 9-0	...	320- 0-0

Total No. of Campers that took meals ...	...	1,500	650	1,500	2,700
Per man per day ...	...	0-1-7	0-1-6	0-2-2	0-2-0

This diet-fully nutritious-containing all vitamins, starches, Proteins, fats, salts, etc. needed for the human body is found elsewhere too, when taken raw. Those who took this diet in these camps improved their health and vigour.

2

True copy of the
**Cost of food stuffs consumed in the 5th camp in
 May, 1937.**

Published in the Indian Naturopath of
 August, 1937.

		Rs.	A.	P.
Cocoanuts	500	16	7	9
Wheat	60 seers	9	0	0
Green gram	23 „	2	14	¢
Bengal gram	6 $\frac{2}{3}$ „	0	14	¢
Ground nut	116 „	7	4	¢
Plantains	12150	37	13	3
Dates	1 maund	3	10	0
Oranges	3000	56	2	0
Raw mangoes		0	5	6
Guavas	200	0	13	0
Mango fruits	750	16	14	0
Birakayalu ridge gourd (green vegetable)	} 20 maunds	17	3	0
Another variety of green vegetable (Dondakayalu)				
	} 4 maunds	3	0	6
Cucumber	40 „	14	0	6
Pumpkins	4 „	0	10	0

Wood-apples	125	1	4	0
Papua	1	0	0	6
Leaf vegetable (Amaranthus)		1	13	3
Another variety (Indian spinach)		0	3	6
Another		0	0	6
Yet another		0	6	0
Coriander seedings		0	7	9
Pudina (Indian peppermint)		0	0	6
Limes		1	10	6
Ginger with mango taste		0	3	0
Snake gourds	12	0	6	0
Sweet potatoes		0	2	6
Cooly		7	8	9
Total		200	10	9

1350 persons partook of the diet.

This works out to Rs. 4-6-9 per head per month or 0-2-4½ per day and this was sufficient for two solid meals and one tiffin. As all these were taken raw, not a particle of the vitamins contained in these articles could be lost.

ERRATA

Chapter.	Page.	Line.	Incorrect.	Correct.
Introduction	ii	10	Canlerra	Canberra
I	1	20	Leuis	Louis
III	30	7	starch	raw starch
IV	33	14	measures	measure
VI	68	23	Bernar, Macffaden.	Bernar Mac- ffaden.
VIII	104	25	Plaintains	Plantains
..	109	4	Plaintains	Plantains
Appendix B.	192	13	Naidu	Nandi

Notice

B. S. GOPALA ROW'S Hydro-Chromopathic Research and Nature Cure Academy, Rajahmundry.

Arrangements for the best up-to-date practical sanitarium and natural treatments will be made for all diseases without drugs, operations or injections at the cost of those who want the treatment.

Theory and practice in regard to Nature cure and midwifery will be taught in the institution. Provision has also been made to give practical lessons, in reference to agriculture and horticulture.

Vocal and Veena music, needle work and cottage industries will be freely taught to girls by Mrs. B.S. Gopalarow in Lalita Gana Parishramika Kalasala established by her in the year 1934.

Rajahmundry,)
22—6—1937. }

B. S. Gopala Row,
Nature Cure Advocate.

Books written by B.,S. Gopalarow :

Telugu

1 అభిక్షాకాహారాద్వైతసిద్ధాంతం	2—0—0
2 జాగరణచిత్త ...	0—4—0
3 భోజనవిధానం ...	0—4—0
4 నిశ్చయశరీరపరిశోధన ...	0—8—0

English

'UNIVERSAL UNCOOKED FOOD'

(full calico)

(card board)
